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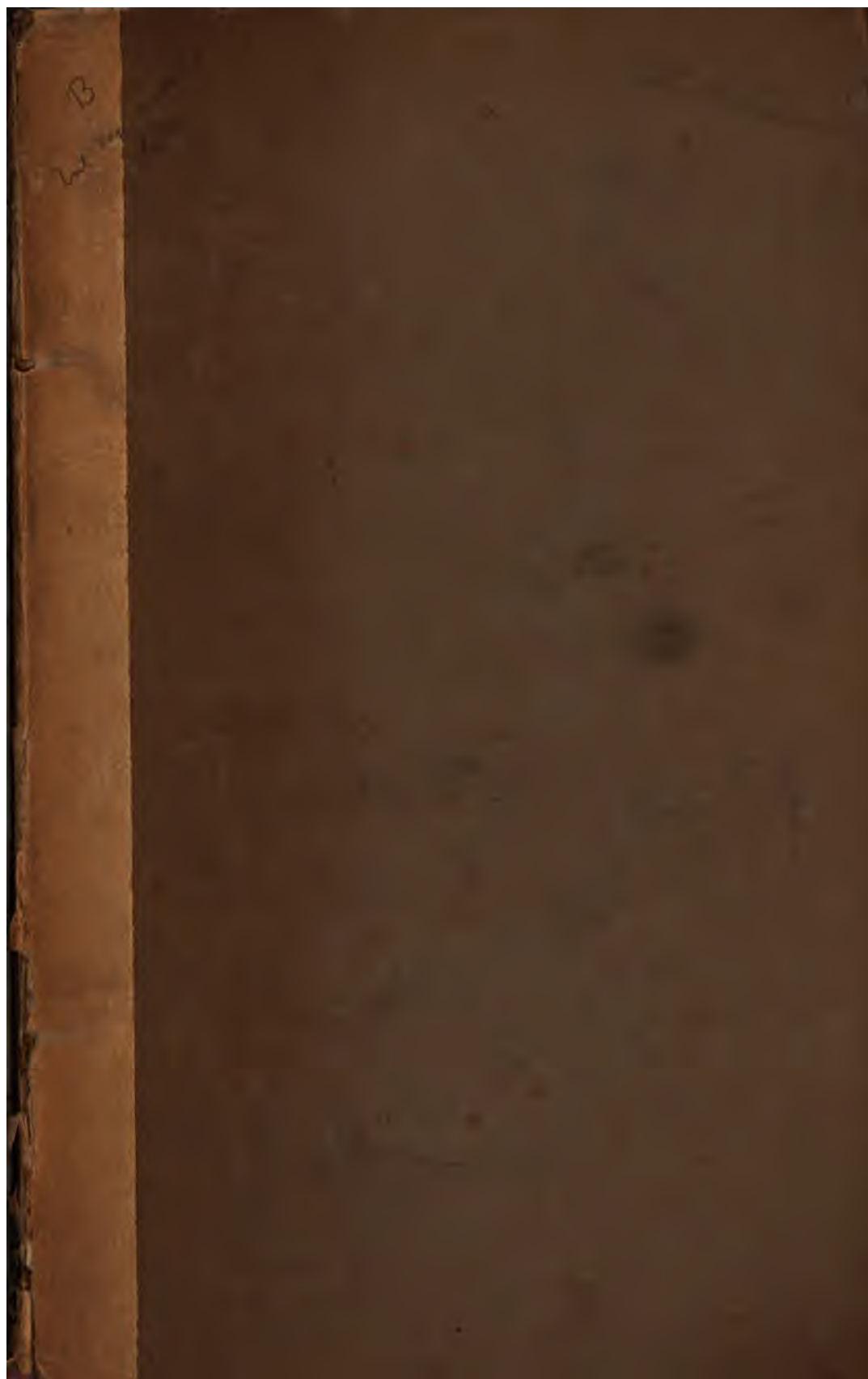
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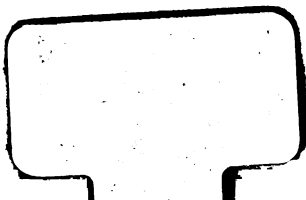
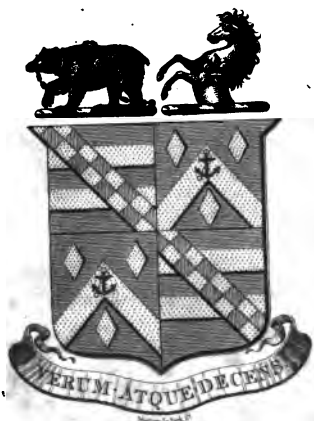
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THE EASTERN CHURCHES.

On the evening of Monday last, a public meeting was held in the County Hall, in this town, for the purpose of receiving communications respecting the present state of the Christian churches in the East, and to consider the duty and responsibility of the Church of England towards their fellow churches of Asia and Africa. The Hon. and Rev. Lord W. Russell was advertised to take the chair; but, owing to his lordship's absence, the cause of which was not stated, the chair was occupied by the Rev. A. Isham. The attendance was very respectable, and more numerous than we ever remember to have witnessed upon a similar occasion.

- The Rev. J. J. Spear commenced with an appropriate prayer.

The Rev. CHAIRMAN briefly stated the object of the meeting. He commenced with congratulating the friends of the cause upon the numerous attendance, as affording convincing evidence that considerable interest was felt in the object of their present meeting. All should hail with satisfaction the project of a friendly communication being opened between the Church of England and the Oriental churches. There was too much reason to fear that at present England was known more by her efforts to extend the commerce of her merchants and by her warlike enterprises than by the religious efforts of the members of her church to propagate the life-giving doctrines of the gospel. The impression which this state of things had given rise to it was important to change for the better. It was important that England should be known by her efforts to spread abroad the pure doctrines of Christianity. The eastern churches were ready and anxious to open a friendly communication with us, and it was evident that much good would be accomplished by our acceding to their wish. The rev. chairman then related an anecdote, tending to show the anxiety of the Armenians for spiritual assistance; and concluded with expressing his hope that the interest now felt in this matter would spread, and that exertions would speedily be made to teach our brethren in the east what are the pure doctrines of Christianity.

- The Rev. Mr. MONEY in proposing the first resolution,

"That this meeting recognises the claim which the Oriental Churches have upon the Church of England, as a part of the universal church, for our sympathy, our prayers, and our assistance."

dwelt upon the claims of the eastern churches to the assistance of the members of the Church of England, and stated that the efforts proposed to be made were not opposed to the feelings of those for whom it was proposed to make them. The bishop of the Coptic church had frequently expressed his earnest desire to receive assistance from the Church of England. At Bombay, the religious services superintended by Dr. Karr had been attended by Syrian Christians, and there was abundant evidence to prove that the members of the Syrian and other eastern churches would be glad to avail themselves of any instruction and assistance we might proffer them. In the course of his inquiries, Dr. Buchanan had found only one copy among the whole of the eastern churches, and he took away with him that copy, promising to supply them with more on his arrival at home. For a long time, the Syrian Christians had heard nothing of Dr. Buchanan, and the name of that worthy gentleman was execrated among them as one who had deprived them of their only copy of the scriptures. After a time, however, Dr. Buchanan performed his promise, and sent them a large quantity of copies of the Holy Scriptures, and the name of that man who was once so execrated is now held in the highest esteem and veneration. The state of the Greek church was like that of the Coptic and Syrian churches. There were 100 churches now in India, the pulpits of which were open to priests of the Church of England, and he had no doubt that such was also the case with all the Coptic churches.



The Rev. W. FREMANTLE seconded the resolution proposed by Mr. Money. It was a great encouragement to see so many persons taking an interest in this subject. It was one full of importance to us as churchmen and as individuals; for in it were involved the grand principles of episcopacy and primitive truth. It was important also to Dissenters; and, if any such were present, he hoped they would receive with candour the statements he was about to make. He was a churchman, and, he hoped, conscientiously so. He believed the principles and doctrines of the Church of England to be founded on the word of God; did he feel otherwise, he would not for a single moment retain his connexion with the establishment. Should he, therefore, say any thing bearing on the question of church and dissent, he hoped those who differed with him would at least bear with him, and consider the advantages which were likely to result from a patient study of the subject, and particularly that of episcopacy in connexion with the subject before them. Little is known of the state of the eastern churches, because the country in which they exist, having been for centuries in the hands of the Mahomedans, all access to Christians, except in isolated instances, such as those of Bruce, Buckhard, Park, and other solitary travellers, has been denied. But within the last few years such a change has taken place in the opinions and politics of the Easterns, that we are able to obtain fuller information upon the subject. The east is the field of ecclesiastical antiquity; and, if we would search for traces of primitive truth, we must seek for them there. Whence came the Christian religion? From the east. Where was the Christian church first established? In the east. Where was the first form of church discipline established? In the east. Let us then take a survey of the past and present condition of those who, from the very first ages, have maintained the name and worship of Christ in the midst of the darkness with which Paganism and Mahomedanism have shrouded those regions—the eastern churches! What are they? Some think they are the seven churches of Asia, spoken of in the Apocalypse. But this is not the case. By these churches we mean those nominal Christian churches now existing in Asia Minor, Syria, Egypt, Armenia, Abyssinia, Greece, Russia, and India, who have from the first retained in their formularies the essentials of truth, but who have in externals grievously fallen from the purity and simplicity of the gospel, and are sunk in bigotry, superstition, and ignorance. A brief sketch of their origin will serve to give a general idea of their opinions. Time was when the whole church of Christ was of one mind, and when all who were denominated Christians belonged, in the strict sense of the word, to the "Universal or Catholic church." By degrees errors and heresies sprung up, and, as they rose, councils were assembled for the purpose of deciding as to the standard of truth. In these the word of God was the basis of decision. To the first seven general councils he (Mr. Fremantle) begged to direct their particular attention. The first council was that of Nice, held in the year 325, in which the heresy of Arius was condemned. The second was that of Constantinople, in the year 381, in which the heresy of Macedonius was condemned. The third was that of Ephesus, in 431, which condemned the opinions of Nestorius, who held that there were not only two natures but also two distinct persons in the son of God; he refused, therefore, to give the title of Mother of God to the Virgin Mary. Some held that he was unjustly condemned, and resisted the decision of the council. Hence arose the Nestorian church, which exists to this day. They seem to have held the name rather than the error of Nestorius, for the distinction which they maintain is more in the mode of expression than in reality. The fourth council was held at Chalcedon, in 451, when the doctrines of Eutyches, and the Monophysite heresy (which taught that there was

but one nature in Christ), were condemned. From this may be dated the rise of the Jacobite or Monophysite churches, viz., the Coptic, Abyssinian, and Armenian, which exist to this day. In 553, another council was held at Constantinople, when Origen and the three Chapters were condemned. In 680, another was held at the same place, when the Monothelites, who taught that there was but *one will* in Christ, were condemned. From these sprung the Maronites, who inhabit Mount Lebanon. The seventh was held in 692, in which the sentence of the sixth was confirmed. Here, then, we have five branches from the Catholic church. Let us follow its history. After the extinction of the western empire in 480, there arose a jealousy between those Catholics who resided in the east and those in the west, but no open or direct schism took place until the seventh century, when the insolence of the Romish bishops began to assume that spirit of tyranny and usurpation which has continued to the present hour. It is remarkable that at this period the following events date their commencement:—The schism between the eastern and western churches, the rise of Mahomedanism, the Hegira commencing in 622, and the dedication of the Pantheon by Boniface the Fourth in order to gratify the wicked Emperor Phocas. This building, which had been dedicated to the heathen gods, was now consecrated to the Christian saints, the name of Cybele changed to that of the Virgin Mary, and so with the others. Here began the doctrine of other mediators beside that appointed between God and men—the man Christ Jesus. From this we trace the gradual admission of corruption and superstition into the western church. But it is remarkable that, while this mist was gathering over the Roman Church, Christianity was spreading rapidly in those countries which were hereafter to become the champions for truth—religion was much advanced in England, Holland and Germany, the cradle of the Reformation. It was in this century that the archbishoprics of Canterbury and York, with twelve other bishoprics, were appointed. In the eighth century, we find the Bishop of Rome condemning Zachary for asserting that the world was round; he was a learned mathematician, but education did not suit the Pope better in those days than it does now. At this time arose the controversy between the Greek and Roman Church, about the procession of the Holy Ghost. As it originated purely in the use of words, the Greeks asserting that certain words, “*filio que*,” were left out in the original document, the Romans insisting that they were inserted, reference was made to two silver tables, upon which the creed was engraven from the original documents, and hung up by command of Pope Leo III., in St. Peter’s church, when it was discovered that the Easterns were in the right. From this, however, as it too often happens, from words they came to facts, and thus fell into the error which they have held ever since, that the Holy Ghost proceeds only from the Father. But as to the point in dispute between them, the Greeks were in the right and the Romanists in the wrong. In the ninth century, another source of controversy arose between them. The Romanists having sent missionaries into Russia and Bulgaria, failed in their attempts to convert the natives; but afterwards, some Greek missionaries were more successful, and the Russians and Bulgarians joined the Greek church. The Emperor Charlemagne, who favoured the Pope, was greatly incensed against the Greek church on account of this. Now began the corruptions of Rome rapidly to accumulate, the Popes increase in power, the bishop’s dwindle into mere slaves and subjects of supremacy. Hence we see that Popery is opposed to episcopacy. We insist upon an independent episcopacy; Popery will have but one bishop. Hence its proper designation is that of a Pope-propagating system. As the power of the Pope increased, so the work of pelf and plunder

progressed. During this century, we read of the introduction of the doctrine of transubstantiation; worshipping of saints; the sale of relics; the festival of the assumption of the Virgin—that base invention, whereby they say that the Virgin was taken up into heaven and crowned by God “Queen of Heaven;” and, lastly, the canonization of saints, with all its attendant revenue to the pocket of the church. On the other hand, we find the eastern church protesting. Photius, patriarch of Constantinople, excommunicates the Pope, and Theophilus, the emperor, banishes all painters from the east, in so great abhorrence does he hold the worshipping of pictures and images. In the tenth century, the baptism of bells and praying for the dead are introduced into the western church. In the eleventh, the crusades are instituted, whereby religion was much injured, Christians wielding the sword in defiance of the precept, they that use the sword shall perish with the sword. In the twelfth century, the crusades have failed. In the fourteenth century, a schism has commenced in the Romish church; rival Popes are contesting the supremacy; the seeds of reformation are laid by Wickliffe. In the sixteenth and seventeenth centuries, the great crisis has arrived, and a new era of light has dawned upon Europe during these two centuries. He would mention a few facts to shew the feeling which existed in the minds of the Reformers towards the eastern churches. Philip Melancthon, as the reformation advanced, felt so strongly the duty of making a coalition with the eastern protesting episcopalians that he opened a communication with the Patriarch of Constantinople, but without effect. In 1663, Heyling went to Ottriopia, where he met with such success that, like a second Joseph to Pharaoh, he was advanced to the dignity of prime minister. He never returned to Europe. In the same year, Cyril Lucar, patriarch of Constantinople, publishes his confession of faith, which led to his deposition and death. Mr. Fremantle here read an account of his bold and uncompromising resistance to papal interference through the French Ambassador at the Ottoman court. He had been in communication with the clergy of Geneva. After this, Jewel’s Apology was translated in Greek, and published in the east. Compton, Lord Bishop of London, opens a place of worship in London in 1680 for those of the Greek church who were obliged to fly their country from persecution. About this time, too, Ernest, Duke of Saxe Gotha, ancestor of Prince Albert, sent out an Abyssinian Abbot, named Gregory, for the purpose of raising the standard of faith in that country: he was shipwrecked on his voyage. After this he sent out one Michael Wamleb, who turned out ill, and never fulfilled the object of his mission. Great persecution arose in Persia and Turkey against the Armenians, who were obliged to fly for refuge to different parts of Europe: many settled in London, Amsterdam, Marseilles, and Venice; at which latter place they established their printing press, which has been the means of distributing many theological works of the Reformers in the east. Mr. F. here shewed as a specimen of their printing a book, containing a sample of their type, in twenty-five languages. He also read one of their prayers—

“Heavenly Father and true God, who didst send thy beloved Son to seek the lost sheep, I have sinned against heaven and before thee; receive me like the prodigal son, and clothe me with that garment of which I was deprived by sin. Have mercy on thy creatures and on me a grievous sinner.”

Such, then is the history of these churches. We find the Greek church is the only remnant of what was, in the literal acceptation of the term, the original Catholic church. But the contrast between all the eastern churches and the Romish church is most worthy of our notice; for, on the one hand, we see the supremacy of the scriptures, independent episcopacy, and a desire for education; on the other, the supremacy of the Pope, a slavish priesthood, and a blighting of all

instruction and learning. The condition, therefore, of the eastern churches differs widely from that of Rome. They have attained essential truth, although sinking under the weight of ignorance and the tyranny of Mahomedanism. Rome has risen with the tide of spiritual and temporal power; and has become corrupt, as she has decked herself in the finery of avarice and superstition. The eastern churches are like an old ruin which, though chipped and defaced by the effects of time, still retains the outline of former splendour. The Romish church is so daubed with the untempered mortar of innovation that you can scarcely detect a feature of pure unmutated truth. Mr. F. here read, from the creeds of the Greek and Armenian churches, extracts to show what were their present real opinions. They hold the great doctrine of the Trinity, and the Trinity in Unity; the all sufficiency of the merit, righteousness, and atonement of Jesus Christ; the depravity and original vice of man, &c.: in short, except in the one point of the procession of the Holy Ghost, it is almost difficult to point out any direct heterodox opinion in their creeds, liturgies, and confessions of faith. In externals, however, they are grossly superstitious. Mr. F. detailed the account of the miracle of the holy fire in the church of the holy sepulchre at Jerusalem; and other anecdotes, to show how completely they had lost the power of godliness in the midst of their forms and ceremonial. They were, nevertheless, willing to receive instruction; and many, both of Greeks and Armenians, rejected the idea that they believed in the miracle. The Roman church has been very active in endeavouring to effect an union with the eastern churches. In one case she has been fully successful. The Maronites—the simple minded, hospitable mountaineers, consented to unite with Rome; to acknowledge the supremacy of the Pope on condition that they might be allowed to retain their peculiarities—such as the free circulation of the Scriptures, and the marriage of the clergy. This was readily granted, and although several of their number fled to the Waldenses and Genoa for refuge, the rest submitted to what has since proved a sad bondage to them. Their character is, in one sense, almost changed by this coalition. They will refuse to lodge a Protestant in their district. Here, by the way, we may remark the inconsistency of Popery. Acknowledge the supremacy of the Pope is all that they require for a coalition. The Greeks may have their own liturgy—their own creed, the words “and the son” being printed in the margin. The Armenians may administer the cup to the laity—in short, anything, only help to advance the universal spiritual dominion of the Pope. Such being their condition, what is our plain duty as churchmen? They are episcopalians, and are, therefore, likely to welcome the friendly help and assistance of episcopalians. They have from time to time looked to England, and other European churches, for assistance. They have yet the light of truth in their Scriptures; but all needs to be rekindled and reformed. The difficulties are great, but the duty is plain: if the Lord be with us who can be against us? Mr. F. then alluded to a few of the obstacles:—1. Mahomedanism—but Mahomed is on the wane. The Turkish Sultan and the Egyptian Pacha welcomed the introduction of European arts and science, and literature, into their respective countries; and full toleration was given to all religions. 2. Infidelity. This, however, was often times, in the hand of God, the step by which men are brought from formality to truth: for when men see the emptiness of a formal, false system, they are ready for that which is altogether new; but the transition state was infidelity; it was so with many Roman Catholics and Jews who have been converted to Christianity. The first step in the process of conversion has been infidelity: we have seen it among ourselves. We place our hope upon externals, and it is when we see them crumbling beneath our feet, and the soul left in

the midst of its own guilt and helplessness, that we see we are practically infidels; it is at this point that the blessed light of love and mercy appears in all its blessedness, and we receive it gladly. 3. Popery is rapidly spreading in the east, and is likely to prove a real hindrance. 4. Politics. The jealousy of Russia, France, and Austria, in connecting Christianity with English influence. Besides these there were the natural prejudices of the easterns, and the enmity of the carnal heart which hates the light; but what were our openings? Protestant churches are in course of erection of Malta—the key of the Mediterranean; at Alexandria—the port of Egypt, and the door of the high road to India; at Jerusalem—the centre of the various denominations of Christians, and still, so to speak, the centre of Christianity; at Athens, the seat of the once far famed and learned Greece. Surely the door is opened for us, we have only to enter in. Our object should be to send a deputation of clergymen to collate manuscripts, circulate the Scriptures, and promote education; oh, look at the responsibilities of Great Britain. God has given her the first place in the scale of nations, blessed her with unparalleled privileges, sources of information, and means of inter-

THE EASTERN CHURCHES.

AN ADDRESS

TO

THE RIGHT REV.

THE LORD BISHOP OF LINCOLN,

RESPECTING THE PRESENT STATE OF

THE EASTERN CHURCHES

AND THE PROSPECTS OF USEFULNESS AMONG THEM.

BY THE

REV. W. R. FREMANTLE, M. A.



"Notwithstanding these errors and defects, we preserve a great charity for this distressed part of the Catholic Church, and wish, and pray heartily for their deliverance—and that in the mean while, they may see from what purity of doctrine and worship they are fallen, and may be restored to their ancient integrity and splendour. This Christian charity obliges us to do."—

PREFACE TO SMITH'S HISTORY OF THE GREEK CHURCH.

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THE
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TO THE RIGHT REV.

THE LORD BISHOP OF LINCOLN.

MY LORD,

During a journey which I have lately made in Syria and Egypt, it has been my endeavor to collect as much information as possible respecting the present state of the Christian Churches in the East. I could wish that my efforts had been more satisfactory, but probably your Lordship is aware of the difficulties which attend such an undertaking. The reserved and idle habits of the Orientals, the suspicion which they attach to every enquiry, and the necessity of communicating through an interpreter, are serious obstacles to an European traveller, unacquainted with the Arabic and modern Greek languages. Imperfect, however, as the result of my journey has been in this respect, I venture to bring the subject before the notice of your Lordship, in the hope that it may lead to further investigation.

Having made a statement once or twice to my brethren in the ministry, which has awakened an extraordinary measure of interest, I have been urged to bring the facts before the Bishop of London, and in order to do this through the proper channel, I am encouraged to address your Lordship as my Diocesan.

My object is to shew, that there is a wide field open for usefulness among the Ancient Christian Churches; and that the peculiarities of it are such as to call loudly for the interference and aid of

the Church of England—not as a Society, sending out Missionaries for the conversion of individuals, to lay the foundation of an entirely new system, but as a sister church holding out the hand of fellowship and as a faithful witness holding forth the pure light of truth, both in doctrine and discipline—so, that the hidden things of darkness may be made manifest, and the precious separated from the vile.

It is worthy of remark that in the amazing movement and developement of Christian love which has manifested itself in our country, during the last fifty years, while Society after Society has been established for the spread of the Gospel in foreign parts, while the cry of the heathen from every quarter of the globe, and in almost every tongue has been considered, yet the thousands of nominal Christians in Asia, Egypt and Abyssinia have been almost overlooked.

May it not be asked, whether this cannot be traced to neglected duty in the Church of England? Has she ever yet risen to her full privileges and responsibilities as a sound part of the Catholic Church, testifying the grace of God in a benighted world. It will be generally acknowledged that the Church of England, as a Church in Convocation, should undertake the work of Missions to the Heathen; but as in the present state of political feeling there is little probability that the Church will be able thus to exercise her proper authority, the next step towards that would be to act through those Societies, which from their long Establishment and full Episcopal Patronage, concentrate most of the weight of church authority in this country. For if it is true, that God, as a God of order, would

have us to use means according to the best of our judgement, and according to the principles of that mutual charity and interest by which society is bound together,—if He approve that those who have received the truth, should “first find their own brother,” and then that the order of the dissemination of truth should be regular and enlarging, as the successive and continually encreasing circles around the bubbling fountain,—then we have a principle by which to test the subject before us. For upon the supposition that as a church we first attend to the spiritual wants of our own country and colonies, the next circle to which we should naturally extend our efforts would be to those, who have in their creeds and confessions the substance of truth,—however obscured by mysticism and superstition—who maintain a similar form of church government and discipline with ourselves, and who are equally opposed to the supremacy of the Church of Rome. By the blessing of God upon such a course, we should find a series of machinery ready to hand,—the influence of a regularly organised system, teachers, churches and schools, in one word, a recognised authority—which needs only to be raised and purified, instructed and rightly directed to produce the most beneficial effect upon more than half the globe. This, however, has not yet been taken into our consideration, for while Romish tyranny has been insulting and persecuting, and assisting the Mahommedans to oppress the fallen churches, and has even over-reached its consummate policy and intrigue in attempting to reduce the *schismatics*! to slavish subjection, the Church of England as a body, has stood aloof from the scene of Epis-

copal antiquity, and with the exception of the few devoted men employed by the Church Missionary Society, (who are literally fainting under the pressure of the work which is opening to them daily,) we see at this hour that Protestant Episcopalians are the only body of Christians who are not represented in the East—while the American Presbyterians are strengthening their Missions and taking the lead in a work which seems peculiarly to belong to us.

But it may be further asked—whether this neglect has not arisen from the real difficulty of finding men qualified for the important and arduous work of communicating with the Eastern Churches. For the principle upon which such an attempt should be made, must not be that of the Sectarians of our day,—viz: to separate and detach a few from the many, and thus commence a rival system;—but it must be that of brotherly appeal and affection, endeavoring to kindle in the breasts of the priests and bishops a love for the truth, a conviction of departure from their original articles and creeds, and a desire to reform these abuses. But this is no easy task—How few men will undertake it—How few are qualified for it! It is an affecting fact, proved by the experience of the last fifty years, that it is comparatively easy to obtain Missionaries for purely ignorant and unevangelised heathen, where the undertaking is usually attended with more immediate results and more stirring details of enterprise and hazard.* In such labours there is even that which

* The exertions of Missionary Societies at this period, ought not in general, to refer so much to the Heathens, as to those multitudes, who already profess to be Christians in various lands, but know not what Christianity means, who have heard of the Bible; but never saw the Bible. This seems to be the order of Provi-

is exciting to the flesh, as well as that which is really and intrinsically quickening to faith—while the instances are few and far between of individuals who have patiently prepared themselves for the slow and tedious prosecution of mental and argumentative and learned instruction of Eastern Christians, such as is required in Persia, Armenia, Syria, and Egypt—where the work is not carried on in the pulpit amidst crowded congregations, but in the lengthened detail of research; in the examination of manuscripts and libraries, or in the fatiguing and temper-trying argument with men of educated, but alas! bigoted and prejudiced and persecuting minds—where too there is no concealment, no hiding place for ignorance, no breathing time for reflection, but where talent and piety, zeal and consistency, are tested to the uttermost, and the victory, humanly speaking, is won or lost, by the intrinsic character of the party engaged. Many are the facts which the history of Missionary efforts in Alexandria, Jerusalem and Persia, would produce to prove this assertion.

But if we need excitement or powerful appeal to stir up our sympathy, we have only to take our stand amidst the ruins of the Eastern Churches and contemplate what remains of primitive Christianity. Here are precious fragments of the early church torn asunder and defaced by oppression, heresy and schism. Alas! how fallen! they have lost all trace of former symmetry—confusion and

dence; but it is not so agreeable to the infirmity of the human teacher; who loves a novel scene, would seek an exclusive interest in the converted, and is scarcely content, unless they be called by his own name.—*Buchanan's Col. Estab.* p. 41.

darkness reign undisturbed amid the mouldering heaps. If we regard the extent of sin according to the standard of the spiritual law, and the aggravation of it in proportion to the privileges of the transgressor, then is there more to move our compassion in the present state of these fallen Episcopalians—more to awaken Christian sympathy, than in the barbarous outbursts of ignorance in Africa or New Zealand. For if spiritual wickedness is to be found in high places, if the working of that wicked one has been revealed, “whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness,” if “strong delusion to believe a lie,” has been sent in righteous judgement, if grievous wolves have broken in, not sparing the flock, if the features of the “man of sin” may be detected,—then may we trace the partial development and mark of Antichrist in the complicated systems of the Oriental churches—in the superstition and bigotry of the priesthood—in the idleness and ignorance and even disgusting wickedness of some of the convents and nunneries—in the shocking vices, which after the example of the Mahommedans, they who name the name of Christ, too often practise in the East.

Let an enlightened Christian pay but one visit to the church of the Holy Sepulchre in Jerusalem, he will in the space of a few minutes witness the reverse of the Pentecostal blessing—the variety of tongues preaching a lie! Parthians and Medes, and Elamites, dwellers in Mesopotamia and in Judea, &c., &c., hearing in their own tongues, not the wonderful works of God, but the jarring questions of tradition, and the covetous demands of a rapa-

cious and designing priesthood—the price of lamps, tapers and *loca-sancta*, the component particles of the *bellum Ecclesiasticum*, which rages throughout the Holy Land, *beginning at Jerusalem*. How inexpressibly affecting is this!

In giving a brief sketch of the past and present state of the Eastern churches, my object is not to enter into the details of early controversy and schism, with which your Lordship is well acquainted, but simply to point out those particulars which will serve to illustrate their independence of the church of Rome, and their hopefulness as regards any attempt that might be made, by Protestant Episcopalians, to assist them, that so they may become channels for transmitting the blessing of a pure and undefiled religion, through regions hitherto not traversed by the foot of an English Missionary.

The Divisions of the Eastern church may be thus classified :—

1 Nestorians.—2 Armenians.—3 Jacobites; Copts, Abyssinians. 4 Greek Oriental Church.—5 Latin or Roman Catholic Church, including; Franks, Greeks, Syrians, Armenians, Copts, and Maronites. The Druses and Jews will be also noticed.

NESTORIANS:

The Nestorians claim our first notice. They took their name from Nestorius, bishop of Constantino-ple, who was condemned at the council of Ephesus, A.D. 431. Their doctrines are nearly orthodox.

They hold that Nestorius was unjustly condemned, and maintain that there were not only two *natures*, but also two distinct *persons* in the Son of God—i. e. they distinguish in their mind two *Persons*, but with their eyes they see but one Christ, who is only the *parsopa* or appearance of one filiation, they refused

therefore to give the title of Mother of God to the Virgin Mary. They meant in fact, that the Virgin was the mother of Christ as to His human, but not as to His divine nature. The distinction seems to be more in the mode of expression, than in reality. Mosheim gives the following account of them :

“ It is true indeed that the Chaldean (Nestorians) attribute to Christ *two natures*, and even two *persons* : but they correct what may seem rash in this expression, by adding, that these natures and persons are so closely and intimately united that they have only one aspect. Now the word Parsopa, by which they express this aspect is precisely of the same signification with the Greek word *πρὸσωπον*, which signifies a *Person* ; and from hence it is evident, that they attached to the word *aspect* the same idea that we attach to the word *person*, and that they understood by the word *person*, precisely what we understand by the term *nature*. However that be, we must observe here, to the lasting honor of the Nestorians, that, of all the Christian Societies established in the East, they have been the most careful and successful in avoiding a multitude of superstitious opinions and practices that have infected the Greek and Latin Churches.”

In 435, after the condemnation of Nestorius, Barsumas, of Nisibis, induced Pheroses, the Persian Monarch, to expel the Greeks from his dominions ; and Nestorianism spread rapidly through Armenia, Media, Bactria, and India, to the coast of Malabar, where the Christians of St Thomas, who were at first Nestorians, exist to this day. In the seventh Century they introduced Christianity into China, which fact, a monument, discovered at Singanfou, attests. It mentions that in the year 637, Jesui Abbas, of Gadala, was their Chief.* In the tenth Century, the Nesto-

* Mosheim's Eccles. Hist.

Cent. vii. p. 1. c. 1. Sect. 1. Cent. x. p. 1. c. 1. Sect. 1. 2.

rians planted the Gospel in Tartary and Mount Imaus, they spread through Socotra, and Ceylon, and under the Caliphs, to Jerusalem and Cyprus. Many attempts have been made by the Roman Catholics to bring them under the yoke of the Papal power, but without success. In 1247—88, 1552—1616, 1681, overtures were made to the Nestorians with partial success: the historian of these measures laments their obstinacy. Straga says, their patriarch has jurisdiction over 300,000 families. Simon, in his critical history of the religions and customs of the Eastern Nations, adds, after recounting the failure of Abbot Adam, to bring about a reconciliation:—"As to the other propositions which are peculiar to the Nestorians, it will be found that modern Nestorianism is but an imaginary heresy, and that the diversity of sentiments, consists only in ambiguities, inasmuch as the Nestorians take the word person in another acceptation than the Latins do." However, seeing councils had condemned the heresy of Nestorius, it was it seems necessary, that Nestorianism should appear at Rome to be real heresy, since it had been condemned in the church by a general council." The Nestorians are still very numerous, and still firm in their opposition to the tyranny of Rome, but much divided in opinion and earnestly desiring a standard of truth, to which they might appeal and conform. The history of the recent exertions and difficulties of the American Missionaries in Mesopotamia, and the negociation which has been entered into with them through the instrumentality of Mr. Rassam;* the liberal grant of

* In 1838, the Board of the Society for Promoting Christian Knowledge, in connection with the Royal Geographical Society, appoint-

£500 made by the Christian Knowledge Society, and the encouragement given to this work by the Archbishop of Canterbury, warrant the hope that we may yet by the blessing of God see a large gathering out of the modern Nestorians reclaimed from their errors, established in the truth of the Bible, enlightened by a pious and educated clergy, a sister to the Church of England, not the slave of Rome. In 1806, The Rev. Dr. Kenn was sent by the Government of Madras, to investigate the state of the Syrians and other Christians in Malabar and Travancore; the following is an extract from his report respecting those of St. Thomas :—

“ It has been believed that these Christians held the tenets of the Nestorian heresy, and that they were obliged to leave their own country in consequence of persecution. However it appears, that the creed they now hold denies that heresy, and seems to coincide in several points with the creed of Athanasius, but without its damniatory clauses. The services in their church are performed *very nearly after the manner of the Church of England*, and when the Metropolitan was told, that it was hoped that one day a union

ed Lieutenant (now Dr.) Ainsworth, and Mr. C. A. Rassam, to make an expedition to Kurdistan, with the following objects and instructions :—To explore and to examine the hitherto inaccessible Jawar Mountains, inhabited it is said by about 800,000 Nestorian Christians; to ascertain their condition with regard to civilization, and the probable means of giving them instruction, to examine their Monasteries for MS. copies of the Scriptures or other MSS. which may throw light on the history of these people :—To open a communication between the Church of England and the Nestorian Christians through the Patriarch at Mozûl.—See Report of The Society for Promoting Christian Knowledge, 1839. page 49.

might take place between the two churches, he seemed pleased at the suggestion. To unite them to the Church of England would in my opinion be a most noble work." He estimates their number at 70, or 80,000. In the appendix (A) are some extracts from the correspondence of Bishop Heber, in the year 1826, shewing the friendly disposition which was entertained towards the English Church at that period. See also Report of The Church Missionary Society, 17th Anniversary, p. 496.

ARMENIANS.

This Church is a branch of the Monophysite heresy, rejecting the council of Chalcedon, probably taking their rise from the preaching of the Abbot Barsumas, A. D. 460, who introduced Eutychian doctrines into Syria: these were taken up and propagated in Armenia by his disciple Samuel. They differ in some respects from the Jacobites. They are governed by four Patriarchs who are independent of each other, although priority of honour and precedency is given to the Patriarch of Echmiazim. Besides these there are Titular Patriarchs resident at Jerusalem and Constantinople, Smyrna and Angora, &c., called "Martabet," or "Overseers," chiefly to satisfy the Turks, and preside over the Armenian merchants and traders at those places. Their doctrines are summed up in their *Tavananck* or *Symbolum*, which is here copied from the verbatim translation of Paul Ricaut, in 1678:—"I confess that I believe with all my heart in God the Father, uncreated and not begotten, and that God the Father, God the Son, and God the Holy Ghost were from all eternity. The Son be-

gotten of the Father, and the Holy Ghost proceeds only from the Father. I believe in God the Son, uncreated and begotten from eternity. The Father is eternal—the Son is eternal, and equal to the Father; whatsoever the Father contains, the Son contains. I believe in the Holy Ghost, which was from eternity, not begotten of the Father, but proceeding, three persons, but one God. Such as the Son is to the Deity, such is the Holy Ghost. I believe in the Holy Trinity, not three Gods, but one God, one in will, in government, and in judgement, Creator both of visible and invisible. I believe in the Holy Church, in the remission of sins, and the communion of saints. I believe that of those three Persons, one was begotten of the Father before all eternity, but descended in time, from heaven unto Mary, of whom He took blood, and was formed in her womb, where the Deity was mixed with the humanity without spot or blemish. He patiently remained in the womb of Mary nine months, and was afterwards born as man with soul, intellect, judgement and body; having but one body and one countenance, and of this mixture or union resulted one composition of Person; God was made man without any change in Himself, born without human generation, His mother remaining still a virgin, and as none knows His eternity, so none can conceive His being or essence, for as He was Jesus Christ from all eternity, so He is to-day and shall be for ever.

I believe in Jesus Christ who conversed in this world, and after thirty years was baptised according to His own good will and pleasure. His Father bearing witness of Him, and said, "This is my

beloved Son in whom I am well pleased," and the Holy Ghost in form of a dove descended upon Him. He was tempted of the devil and overcame; was preached to the Gentiles, was troubled in His body, being wearied, enduring hunger and thirst, was crucified with His own will, died corporally, and yet was alive as God, was buried and His Deity was mixed with Him in the grave; His soul descended into hell, and was always accompanied with His Deity. He preached to the souls in hell, whom after He had released, He arose again the third day and appeared to His apostles. I believe that our Lord Jesus Christ did with His body ascend into heaven, and sits at the right hand of God, and that with the same body by the determination of His Father, He shall come to judge both the quick and the dead, and that all shall rise again, such as have done good shall go into life eternal, and such as have done evil into everlasting fire."

They seem to follow very closely the customs of the East. In their worship they prostrate their bodies and kiss the ground three times. At their first entrance into the church, they uncover their heads, and cross themselves three times, but afterwards cover their heads, and sit cross-legged on carpets, after the manner of the Turks. The most part of their public divine service they perform in the morning before day. Ricaut says:—"I have been greatly pleased to meet hundreds of Armenians in a summer-morning, about sun-rising, returning from their devotions at the church, wherein perhaps they had spent two hours before, not only on festival but on ordinary days of work." There is not much literature among them — their libraries are con-

sequently not well supplied: nor have they many books of a religious character. They have a small library and a lyceum at Smyrna. The book which is of most note amongst them is written by one Gregorio of the monastery of Slat, which treats of the lives of holy men, and serves in the place of homilies read on festival days, the study of which is the chief employment of the Armenian monks. They have several monasteries; those at Echmiazim and Jerusalem are the chief. They have three orders of monks, St. Gregory, St. Basil, and St. Dominic. The monks observe almost the same rules and orders in their manner of worship and service. They profess to eat no flesh and drink no wine. Yet on Saturdays and Sundays out of Lent, they have liberty to eat eggs, milk, butter and fish. They arise from their beds at midnight, and continue in prayer and fasting until three o'clock in the afternoon, during which time they are obliged to read once the whole Psalter of David. Traces of popish influence are to be found—P. Ricaut relates his having met an archbishop of the order of St. Dominic. He was going to Rome to receive his consecration and to obtain a stipend of 200 crowns a year for his maintenance. He said, he had ten monasteries under him, that his place of residence was at Nachavan, three days journey from Tavis, which was the place where Noah's Ark rested after the flood. These monks of the Roman as well as of the Armenian Church are so wretchedly ignorant, that they are not capable of rendering a satisfactory answer to a curious stranger in any thing relating to their own customs and manners, but commonly make a reply to his queries by begging—for if you

ask them questions they will demand alms—they do nothing without money. The oppression and exaction under which they live, both from the Persians and Turks, being a plea, as they suppose, sufficiently forcible to excuse from the crime of simony. In the year 1676, a report was industriously circulated in Constantinople, that a reconciliation had been effected between the Roman and Armenian churches, this was strengthened by the conversion of an Armenian bishop; but as he had no greater revenue than 200 dollars per annum, the cause of his conversion was easily imagined and the mistake divulged, for in 1678, only two years afterwards, another reconciliation was announced at Rome—that the Armenian patriarch, with thirty-six bishops, was on his way thither, to submit to the authority of his holiness. As, however, this has never yet taken place, we may believe that they remain still an independent church, and some of the charges brought against them by a latinized friar are much to their credit: viz.—that they detest the memory of Pope Leo—that they observe not the festivals of our Lord after the manner of the Church of Rome, nor the fasts according to the canons of the church—that they acknowledge not seven sacraments—that they are ignorant of the real essence of their own sacraments—that at mass they put no water into the chalice—that they pretend that the eucharist is not to be given to the people, but in both kinds—that all priests indifferently give absolution for all sins, there being no reserved cases amongst them. Nevertheless many are the errors which remain. Their present

condition compared with that of the other Oriental churches may be considered as flourishing. They have the richest and most extensive convent in Jerusalem, many of their more enlightened members are ready to receive the Scriptures, and speak upon religious subjects ; as for instance,—with reference to the awful imposition of the holy fire, they will admit that it is no miracle, that it is an institution originally good—namely for emblematic instruction, but that it has in the lapse of years degenerated into a mere superstition, but is necessary for the maintenance of the funds and expenses of the church. Two of the Armenian bishops have been converted to the Protestant faith through the instrumentality of the American Missionaries at Beyroot. These men, (one of whom, bishop Carabet, is initiated in the mystery of the holy fire, and who speaks of his own state before his conversion as being practical infidelity, and says that this is the sad case of the majority of the Armenian ecclesiastics) describe the whole system as one of ignorance and bigotry—yet is there hope of these. They have not objected to the reception of the Bible, and although the influence of the Armenian patriarch at Constantinople has been exerted against the Presbyterian schools, established in Constantinople, yet the providential interference of the Turkish government, and the all-subduing but gentle force of Christian forbearance and love, may tend to soften his prejudices and open the door for the entrance of divine truth into the bosom of the Church of Armenia, if presented by Episcopalians. In a conversation which

Mr. Jowett had with some Armenian priests in the convent Ybsumaar, in 1823, this question was put to him—‘Whether our religious societies would encourage their young men in their studies, and give them help if they went to England?’ This being not a solitary instance, will serve to show the favorable opinion they entertain of the English.

There are several editions of the Bible printed in the Armenian language. That translated in the fifth century, called by La Croze, ‘The Queen of Versions,’ and others, were afterwards published in the years 1666—1668—1698. There has been another since at Venice. I subjoin here the valuable opinion of Dr. Buchanan :

“The Armenians will be evidently qualified for the office of extending the knowledge of Christianity throughout the nations of Asia. In Hindostan they are our own subjects, they have preserved the Bible in its purity, and their doctrines are, as far as we know, the doctrines of the Bible. They have as many spires pointing to heaven among the Hindoos as ourselves. They are to be found in every principal town, and are the general merchants of the East. Wherever they colonize, they build churches. Their Ecclesiastical establishment in Hindostan is more respectable than that of the English, most free from Roman and Mahommedan corruption.” Such was the testimony of Buchanan, A.D. 1810. Earnestly did he urge at that time that a union should be effected, but as yet nothing has been done.

A specimen of the good which results from intercourse with these churches is to be seen in the fact,

that a version of the Turkish Scriptures is now carrying on at Smyrna by the Missionaries of the Church Missionary Society, through the aid of an Armenian, formerly a clerk at the Divan of Constantinople, Jooseph Effendi; he is familiar with the Turkish, Armenian, Arabic and Persian languages.

JACOBITES.

The Jacobites, or followers of Jacob Baradeus, are Monophysites. They are distinguished from other Christians, by their making the sign of the cross with the middle finger, closing all the others, to shew that they believe in the unity of Christ's nature. They are found in Syria in considerable numbers, but they reside chiefly near the Tigris. Two branches of them exist in Egypt and Abyssinia.

COPTS.

These Christians, the only remnant of the ancient Egyptians, are Jacobites. They embraced the Monophysite doctrine and rejected the council of Chalcedon. Their numbers have been gradually diminishing. At one time they were reckoned at 500,000, now they are not 50,000. They have almost lost their language, retaining only a sufficient knowledge of it to refer to the Scriptures, of which they have still portions among them. They are for the most part employed by the Egyptian Government as secretaries, or scribes, and have been brought so much into contact with Mahommedans, that they have intermarried with the Arabs, and many have embraced Islamism. The Rev. H. Tattam has lately returned

from a journey to Egypt, made chiefly with a view to obtaining Coptic manuscripts and ascertaining the real state of that church. He visited nearly all the convents in Upper and Lower Egypt. I cannot better describe the result of his journey than by extracting from his own letter to the Society for Promoting Christian Knowledge.

"I have lately returned from Egypt, where I spent seven months on an object connected with sacred literature, in the prosecution of which I had occasion to visit the convents of the Coptic Christians in every part of Egypt, to the inmates of which I had letters of introduction from the Coptic Patriarch of Alexandria. In this way I had opportunities of seeing much of the Christian population of Egypt, which alas! like the Christians of other Eastern countries, are in a very low state indeed, as regards pure Christianity. The glory of the Coptic church has long since departed, and there now remains but the name and the form of religion only, without the influence of Christian principles upon the heart and in the life. Notwithstanding these things, Egypt has never been in so favourable a state for her spiritual regeneration, since the ascendancy of Mahomedanism, as at the present time. The Christian religion is fully tolerated now, and all its professors of every denomination are fully protected, and enjoy equal privileges with the Mahommedans.

Although learning and religion are at a very low ebb among the Coptic priesthood, and the people generally, yet the Copts are easily accessible, and will thankfully receive any publications that English

Christians may have the kindness to furnish them with, and will attentively peruse them. The Copts recognise the right of the people to the possession of the Scriptures, nor has the least opposition ever been manifested to the free circulation of them. These and other circumstances of a favorable nature, which I might enumerate, induce me to believe, that the distribution of the Arabic Bible and the English Liturgy in Arabic among them, which are now in the course of publication by your Society, will be attended with important beneficial effects. But as they have no preaching in their churches and no commentary on the Scriptures, the most important boon you could confer upon them, and the one most likely to remove their ignorance and correct their opinions, would be, a commentary on the New Testament, or in the first instance, on one of the Gospels, and on one of the epistles: being convinced of this, while in Egypt, I took the liberty on my last interview with the Patriarch, to ask him, if the English, who take a lively interest in the spiritual prosperity of the Coptic Church, would furnish them with a commentary on the Scriptures in Arabic, whether he and others (the Bishops) would examine it, with any English who might be authorised to do so, before it should be printed; and any passage that should be objected to would be well considered, and if it be not of an essential nature, I felt persuaded it would be so modified as to meet their views. I at the same time assured the Patriarch, that I had no authority whatever from any person to make the proposal to him, but knowing the interest which

English Christians take in the welfare of their church, they might possibly be induced to aid them. He appeared to receive the proposal with much pleasure, and at once consented to examine the Commentary with others, if it should be submitted to them.

Should the Society consent to my proposal, and determine upon publishing a commentary of the Scriptures for the Coptic Christians and the Eastern churches generally, I have no doubt I should be able to find a native of Egypt who would faithfully and satisfactorily execute the task of translating it into Arabic, if the Society should think fit to authorise me to do so."

As a further confirmation of the hopefulness of the Coptic Church, I give the following account of the labours of Messrs. Lieder and Kruse :*

On their first entering upon the mission in Egypt, their endeavours were directed to the Coptic Christians, they endured many trials, but by patient abiding alway through the mercy of God, their consistency of conduct gained for them the respect not only of Christians, but of the Mahommedans with whom they came in contact. They distributed the Scriptures, and other devotional works from the Society's press at Malta : they commenced a day-school for boys in 1828 : in 1833 a Seminary or normal school, and 1835, a day-school for girls. These are now well attended. In the Seminary there are twelve boarders and ten day scholars. In the boys' school there are ninety-six pupils, of whom seventy-five are Copts.

* Missionaries from the Church Missionary Society.

In the girls' school there are 144 on the list : average attendance about sixty-five. Of these ninety-eight belong to the Coptic church. They have progressively gained the confidence and esteem of the Coptic Patriarch, and even the favor of the government, for says the Report: 'The children of other schools; Christians as well as Mahommedans are in continual danger of being seized in the streets for the manufactories and other government establishments. Our boys on the contrary, are protected by a certificate from us, certifying that they belong to our schools. They are seldom touched, or if by mistake one should be taken he is immediately, released, if we apply to the proper authorities.'

The following is an extract from a letter describing a visit which the Rev. H. Tattam paid to the Convent of *Sanaboo*:

"We have visited the little bands of Coptic Christians, situate far remote from the habitation of men, beneath the lonely rocks on the borders of the trackless desert. We have witnessed their eagerness when crowding around us, their fine faces beaming with intelligence, and their radiant black eyes fixed on Mr. Tattam as they begged for more books of that word we mutually prize. And when we consider them in their origin—when we see their deep poverty and degradation—their depression, and deplorable ignorance of the first principles of their faith—and now holding the pure truth in their hands, though almost a sealed book to them, surely we cannot doubt that it is a good work to

endeavour to raise them by affording them copies and commentaries of the Scriptures, for which they have so high, though almost ignorant a veneration. There is evidently a concealed, and considering their despised condition in the country, a not unnatural suspicion about them, at the same time an eager desire to be more open. They brought out copies of the four Gospels, (published by Mr. Tattam,) in two instances, and they insisted at the Red and White Convents that we must stay the night, and at another we must eat a sheep with them before we left." In Appendix (B) are some interesting details furnished by Rev. C. F. Schlienz, agent for the Church Missionary Society at Malta.

THE ABYSSINIANS.

Professor Lee, Rev. W. Jowett, and Rev. Mr. Gobat have given full particulars of this branch of the Coptic Church, little therefore can be added.*

The Abyssinian Christians are still independent of the Pope. They have always rejected his supremacy, and although unions have been formed between the two churches they have been dissolved again and again. The page of history describes them as producing so many well attested miracles in proof of the truth of their religion, that the Jesuit Missionaries were reduced to the necessity of denying that miracles were any evidence of the authenticity of a creed, or in other words, they made use of an argument in Abyssinia, which in Rome would be

* See 18th Report of the Church Missionary Society.

considered as heresy. The Jesuits were in fact over-matched, they found the Abyssinians had canonized Pontius Pilate and his wife as saints, because the one washed his hands before he condemned to death the Lord of Glory, the other, because after a solemn warning from heaven, she sent this message to her husband, "have thou nothing to do with the blood of this just man." Their present condition is deeply affecting. Through the influence of wicked men, the country has been harrassed by sedition and intrigue, fomented chiefly by the popish emissary, supposed to have been employed by the French govenment, who has for some time obtained the confidence of the king. His object has been to throw discredit upon the English, by insinuating that the Mission is not sent out for the purpose of educating and christianizing the people, but solely for political ends, and in order to bring the country into subjection to the crown of Great Britain. In the awful decline of principle among the people, these attempts have been too successful. The Missionaries, Messrs. Isenberg and Graaf, were obliged to flee the country, and Sig. Abaddi, remained to take advantage of their absence. On his arrival at Grand Cairo, in December of last year, he boasted that he was going to Rome to make his report to the Propaganda, and to bring back some priests with him to Abyssinia. He was entrusted with letters to the exiled Missionaries, then at Cairo, *but he refused to deliver them.* After his departure other events occurred which, strengthened by a special invitation from the king of Schoa, led to the

decision that Messrs. Isenberg and Graaf should return immediately to Abyssinia.* They have done so, and it is to be hoped by the blessing of God, they will have re-established their footing among the natives, while Sig. Abaddi is equipping his recruits at Rome. The Abyssinian church has for some time been without an Abuna or bishop, on account of their poverty, they being unable to pay the sum demanded by the Coptic patriarch at Cairo to ordain an Abuna for them. In the mean time they complain loudly against this, and it is reported that they have said, "we should gladly apply to England for a bishop, for we are as sheep without a shepherd." Already have the Ethiopic Scriptures been translated into the Tigre and Amharic dialects; and at the special request of the king of Schoa Mr. Isenberg has written a full account of the history and principles of the religion which we profess, and which has been forwarded to him. Now, while Missionaries are penetrating the interior of Africa from the South and West, might we not look for great results, if a friendly understanding were effected with the Church of England in this extensive portion of that almost unexplored quarter of the globe.

THE GREEK CHURCH.

Under this denomination are included all who

* In a subsequent conversation at Malta Sig. Abaddi said, that although it was against his own interest, yet for the sake of common humanity he was bound to confess that Gobat had established such a reputation in Abyssinia, that with his influence he might have done any thing. The Abyssinians every where lamented his absence.

hold the first seven general councils, and are designated as Melchites, or the orthodox Greek Oriental Church. The jurisdiction of their patriarchs extends throughout Russia, the Greek Islands, and the Districts of Aleppo, Damascus, Jerusalem and Grand Cairo.

The following account of their doctrines, is extracted from "Smith's History of the Greek Church. 1680:"

"They retain exactly the Catholic doctrine concerning the most holy and undivided Trinity, and the incarnation of the Eternal Son of God according to the Constantinopolitan or Nicene creed, which they only retain in their liturgies and catechisms, probably preferring this fuller exposition to the Apostles' creed, which will account for their omission of it. They are wholly strangers to that of St. Athanasius. They condemn the madness and impiety of Arius, Nestorius and Paulus Samosatenus and the other heresiarchs. Upon the doctrine of the procession of the Holy Spirit they differ from the Latin and reformed churches. With respect to the former, they object with a great deal of bitterness, that the bishops of the Roman Church have not dealt honestly in this matter, for that without consulting them, and without regard to the canon of the council of Ephesus, which forbade such additions under the penalty of an anathema, they have inserted the words "filioque" into the creed of Constantinople. For the proof and justification of this charge, they appeal to the writings of the ancient fathers, to acts of councils, to Ecclesi-

astical history, to the faith of the best and most authentic manuscript copies, nay, to Rome itself, where that creed was engraven on two silver tables, hung up in St. Peter's church, by command of Pope Leo III. where this addition is wanting. This was warmly disputed by the Greeks in the council held at Florence.

Cyril, patriarch of Alexandria, explains the doctrine of the Church. 'The Greek Church denies that the Holy Spirit proceeds from the Son essentially and internally and as to his subsistence.' And afterwards, when he was patriarch of Constantinople, he says, in his confession of faith, 'The Holy Spirit proceedeth from the Father and the Son.' Which form of words he very wisely and warily thought fit to use, in compliance with the ancient writers of his church, as it was proved in the council of Florence, by Isodorus, bishop of Russia, and Bessarion of Nice, and Marcus Eugenius of Ephesus, from the authorities of St. Maximus, and St. John Damascen, and several others. This being so expressly asserted by Cyrillus, I cannot sufficiently wonder at the rashness and disingenuity of the assessors of the second Synod, held against this good man at Constantinople, under Parthenius, who most unjustly censure and condemn him for maintaining (against the opinion of the Catholic Church,) the eternal and substantial procession of the Holy Spirit, as well from the Son as the Father. Again, they declare in their confession, that the Holy Spirit proceedeth eternally from the Father,

as the fountain and principle of the Deity, according to what our Saviour teaches us, saying, "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, He shall testify of me." John xv. 26. The great argument made use of by Photius and other writers, both ancient and modern, is briefly summed up by Cyrillus:—The Greek Church does deny the procession of the Spirit from the Son, *quod veretur, ne dicendo à Filio ut à Patre, duo asserat in Divinis principia existentie Spiritus Sancti, quod esset impiissimum*, fearing lest they should assert and introduce two distinct principles of the existence of the Spirit of God in the Deity, which they look upon as a horrid impiety.

But to prevent all unjust suspicions, as if they entertained any evil, or heterodox opinions about the Third Person of the glorious Trinity, they declare fully against the heresy of Macedonius, and most readily acknowledge the Holy Spirit to be of the same substance with the Father and the Son, to be God from eternity, proceeding from the essence and nature of the Father, without beginning, and to be equally adored. Likewise they acknowledge, that He is the Spirit of the Son, and that He is sent, poured out, given by the Son. But this they refer to the temporary mission of the Holy Ghost upon the Apostles and upon all the faithful. So that they neither confound the Persons of the Son and Spirit, forasmuch as the manner of generation, where-

by the Son subsists, is distinct from the manner of the procession of the Holy Spirit.”*

From these premises Smith thinks it will fully appear, that the Greeks are most unjustly accused by some of the Roman church, as guilty of heresy. The Romish church has never lost an opportunity of endeavouring to lead them into the same errors with herself, but happily with only partial success, for although it must be confessed, they have admitted in later times the doctrine of the *Μετστοις*, yet they do not expose the Host publicly, to be adored. They have no *Fête de Dieu* or *Corpus Christi* festival, nor do they sing in their churches any thing like that which the Romanists teach their people to sing in the solemn procession of that day, “*Non est panis, sed est Deus homo et salvator meus*,” not to mention the other differences in the administration of the sacrament, such as communion in both kinds, and the communicating infants, &c.

Smith details the oppression under which they were suffering in his time. He says, “They have of late years been more than ever wrought upon by the sly artifices and insinuations, and under-hand dealing of the subtle emissaries of Rome, who watch continually over the poor Greeks, and take advantage of their poverty and distress, to bring them to a further compliance, and in time to a downright subjection. I do not doubt, but that time, which is the great revealer of secrets, will discover the mystery !

* See Smith’s History of Greek Church.

of the last synod, held by the patriarch of Jerusalem, who when I waited upon him at Constantinople, not long before my departure, knowing me to be a priest of the Church of England, and chaplain to his Excellency, the English Ambassador then at the Porte, entertained me very respectfully, and acquainted me, that he had several papers against the Romanists, which he would take care to transcribe, and put into my hands to be printed in England."

The following account of Cyrillus Lucaris, given by Smith, will shew the character of Popish interference, as it was then and as it still exists :

"Cyrillus Lucaris, was born in Candia and educated at Venice. In 1595, several bishops of Lithuania, and Russia Nigra, sent two of their number to Rome, offering union with that church under Pope Clement VIII. This was embraced by the Papists. Cyril and a few others refused thus to unite. In 1612, Cyril became bishop of Alexandria, and in 1621, of Constantinople. The Jesuits enraged against him, endeavored to depose him in 1622. They charged him with heresy, and assisted by the vizer they succeeded in deposing him, and banished him to the Island of Rhodes. The English interfered, he was set at liberty, and returned to Constantinople.

In 1624, fresh efforts were made against him—three Emissaries were sent from Rome, in order, if possible, to beguile and betray him. About this time he published a book on the faith of the Greek Church, dedicating it to Charles I. This was misinterpreted, and the vizer was so excited against

him that he was nearly persuaded to order his death. However, the plot of his enemies being discovered, his innocence appeared, and for some years he was permitted to enjoy peace and security. In 1633, he translated into Greek, and published a Confession of Faith, which greatly annoyed the Pope.

This was printed at Geneva, in 1633. The French Ambassador, the Comte de Marcheville, at the command of the Pope, sent for Cyrill, and presenting the work to him demanded if he were the author, and if he would persist in it. The Patriarch, after he had taken the book in his hand and looked carefully over it, replied, "that truly it was his confession, but before they demanded whether he would persist in it, they ought first to shew and *convince him by the Scriptures*, wherein he had erred, that it was more than 500 years since the Greek Church had been entirely separated from the Roman, and that he had nothing to do with the Pope, and was no way obliged to render an account of his faith to him, or to any who depend upon him; adding further, that he had more than a hundred metropolitans and bishops, besides a great number of other ecclesiastical persons under his jurisdiction, to whom, if it were requisite, he would be always ready to give satisfaction in a general Synod of the Greek Church, referring all to the Word of God, and the ancient fathers of the primitive Church." To this the Ambassador made reply; "that at Rome, and in France, they held his Eminence for a Calvinist, which sect was much hated by the king his master, and I wish, said he, your Eminence were a Roman

Catholic, as the king is, whose favor and liberality might be gained this way." The Patriarch answered: "In the affairs of my belief and eternal salvation I shall neither follow the king of France, nor any person in the world whatsoever, and I shall never do any thing otherwise than what my conscience directs me."—Here the conversation ended.

Soon after this he was tormented by two bishops, who were sent from Rome to displace him, and who branded him as a heretic, a Lutheran and an infidel. He was several times deposed and restored, till at length the Jesuits, having gained over the Pasha, determined to effect his death. He was strangled on June 27, 1638, and his body thrown into the sea."

Such have been the difficulties with which these Eastern Christians have had to struggle. They do, however, maintain their independence in spite of the mockings and insults of their professed enemies, Romanists and Mahommedans. Yet it is mournful to witness the corruptions and errors, the superstitious rites, and practices, which have crept in among them, to the great scandal and dishonor, and disadvantage of the name they bear. This only calls the more loudly for our active commiseration. The common people depend wholly upon their priests,—their teachers and guides in spiritual matters. The priests are for the most part illiterate. Few are acquainted with the Scriptures. Copies of the Bible are scarce, and this dearth of the Word of God has been encouraged until lately; in order to keep the people more in subjection, awe and ignorance. So zealously are the outward services of religion in all

its punctilios and circumstances retained, that even the bishops themselves who would be content to relax somewhat of the severities of their fasts, dare not attempt to make any alteration, lest their people, obstinate to excess, should be offended at it, and doubt of the truth of those things, which it is their interest to persuade them still to believe and profess. Such is the case with the miracle of the holy fire, which they in common with the Armenians retain, and which affords them an equally lucrative source of income.

From the peculiar respect which has been and still is shewn by the Greek Christians to ministers of the English Church, I am led to believe that they appreciate the kindly feeling which from time to time has been manifested towards them. In the year 1680, Compton, Lord Bishop of London, opened a place of worship in London, as a sanctuary in which exiled bishops and priests of that communion might take refuge from the persecution and cruelty of the Turks. The journals of the Rev. Messrs. Fisk and Jowett, and the accounts of Cæsarius, and Ysa Petros, priests of the Greek Church, prove that there still exists a friendly spirit; and I can add my own testimony to the marked kindness and hospitality of the monks at Mount Sinai, and Jerusalem, and Nablous, without whose kindly assistance I should have been exposed to very great difficulties; and on one occasion, when every other argument failed, an important favor was granted to me solely because I was a priest of the Church of England. "*Ecclesiastico Inglese*," was a passport in the convent of Santa Croce, and

opened the door of the best apartment for our accommodation, during a quarantine of eighteen days. To shew that the Greeks are not wholly prejudiced against enquiry—I produce these two facts. It is only a few months since, the following conversation took place, between a Greek and his priest. “How is it,” said the layman, “that you prove this?” Priest—“The church declares it.” Layman—“But what do you mean by the church?” Priest—“The first seven councils.” Layman—“But here are the decrees of the seven councils,* and I cannot find any such doctrine.” The priest was silent.—This circumstance led to much discussion and enquiry; I trust with a good result.

In the Rev. W. Jowett’s Journal, p. 212, we have this conversation. Some Greek priests came to pay a visit, and conversed concerning the calamities of their church. One of them stated the case thus: “Why do not the European Christian powers unite in putting down our enemies? We are your brethren. When Abraham heard that Lot was taken by the five kings, he immediately set off with his company and overtook them, and rescued his nephew.”

THE LATIN CHURCH.

Of the Latin Church little need be said: she is the same in Syria, that she is in Rome. “Submit to the Pope,” is inscribed upon the standard, and

* These have been published in Arabic, by the American Missionaries.

she cares little about the morals, or real opinions of her disciples. Thus she enumerates Franks, Greeks, Armenians, Syrians and Copts, in her ranks, but she allows them severally to retain the peculiarities of their own religion: for instance, the Greek Catholics retain their liturgy, the words "filioque" being put at the bottom of the page. The Maronite priests are allowed to marry, &c. This testimony is drawn from the account of every traveller that I have seen. *Popery has been one of the greatest, if not the greatest enemy that the Ancient Churches of Christ have had to contend with in the East.* Her strongest position is amongst the Maronites of Mount Lebanon; of whom I will give in the next place a few particulars.

THE MARONITES.

The Maronites were, as far as I can gather, Monothelites—although some have traced their origin to Maron, who lived in the fifth century. They have been subject to Rome since the twelfth century.* Their district extends from Tripoli to Nazareth. They have nine bishops and 150 priests, and their numbers amount to about 100,000. Their Patriarch resides at Antioch. Their present characteristic is that of bitter enmity to Protestants, particularly the Americans at Beyroot, who are anathematized. Two well attested

* Some of the Maronites refused to conform—one body retired into the vallies of Piedmont, where they joined the Waldenses; another, above 600 in number with a Bishop and several Ecclesiastics at their head, fled into Corsica and implored the protection of the Republic of Genoa against the violence of the inquisitors.—*Encyclopedia Britannica.*

facts will illustrate the system of bigotry and oppression which prevails in Lebanon.

The first is the history of Assaad El Shidiak, a young man who became acquainted with the truth through intercourse with Mr. King, and other American Missionaries at Beyroot, and returned to the mountains with the laudable desire of impressing upon the minds of the monks and priests the necessity of searching the Scriptures, in order to be established in the faith. He was seized and imprisoned at Canobeen: gradually his scanty allowance of bread and water diminished, and he was probably at the point of death by starvation, when an effort was made by a Mr. Todd to obtain a firman from Ibrahim Pasha, then besieging Acre, to search the convent. Ten days elapsed between his application and the granting of the document: news had reached Canobeen that the enquiry would be made, and immediate steps were taken to elude detection. An aperture was made in the outer wall of the cell, in which poor Assaad was bricked up, and his body was seen suspended for some hours, in order that it might be supposed he had committed suicide. When Mr. Todd arrived, paleness and fear were upon every countenance, but Assaad was in the silent grave. These and further details, with the exception of the account of his death, which I am enabled to give in consequence of facts having very lately come to light, are given in a little Pamphlet, published in America by the Board of Missions. Assaad's brother, Phares, is now Professor of Arabic in the Government University, and is employed at the Church Missionary's Printing Establishment, at Malta.

The second fact occurred lately, about the time of the death of Mr. Abbot, Consul at Beyroot :

Dr. W. a medical man, having resided two years at Damascus, came to the village of Eden, in Lebanon, with the hope of being useful to the people in teaching them a pure faith. But experience soon taught him the bigotry and intolerance of the Maronite priesthood. Intelligence of his proceedings was carried to the patriarch in the Monastery of Canobeen. Orders were instantly issued to arrest the circulation of the portions of Scripture, which he had distributed in the mountain-hamlets, and he was warned to desist from his efforts under pain of excommunication. Still he continued to visit the sick, and to administer help to the distressed. He was welcomed with joy, and beloved by all around him. But his enemies were determined to stop his efforts. An excommunication was published, and pronounced Sunday after Sunday from every pulpit, which forbid any one receiving him into their houses, or holding any intercourse with him. His situation was now changed : every door was closed against him, and even the sick and dying dared not ask him to their bed-side. For two months he lived in tents, hoping yet to overcome with good-will and kindness the hostility of his enemies ; but in vain ! The Excommunication continued to be thundered from every pulpit, and though at one time the people ventured so far to disobey the spirit of the sentence against him, as to surround his tent-door for advice, and gratuitously bestowed remedies, yet none dared listen to spiri-

tual counsel, or receive him to their houses ; so great was the influence of the sentence, which denounced him and his purposes, as dangerous and damnable.

X Such is the spirit of intolerance which has been grafted upon the national simplicity and hospitality of the Maronites. If a stranger travel through their villages, a monk is appointed to watch him ; if he desire a night's lodging, he is questioned as to his creed, whether Catholic, Greek, Mahomedan, or Protestant ; if the latter, he is refused admittance ; and should he still linger, force is used to drive him out of the District.

THE DRUSES.

Before I conclude, I must add a few words with respect to the Druses, who inhabit the same mountain district.

The Druses have during the last year received an entirely new impression regarding their religion. In consequence of the war made upon them by Ibrahim Pasha, and the seizure of some of their sacred and mystical books, they have lost all faith in their creed, and are applying to the American Missionaries at Beyroot, for instruction and baptism. From various causes, and especially from the lack of Ministers, the demand cannot be supplied, and while many are denied Protestant instruction, and baptism, and are halting in the transition state between the rejection of their old religion and the reception of a new one, the Maronite priests entrap them, and lead them into the bondage of

popery. This is the more to be deplored, because the prepossessions of the Druses are decidedly in favor of the English. They desire to learn the English language, to be taught by English people, and to be united to the English Church. And a reason may be assigned for this, if, as many have supposed, the Druses are descended from the English Crusaders, who fled for refuge to the mountains in the disastrous times of the Holy War, and it is certain that there has always existed an impression among them, that there is a sect of their religion in England. Whether there is any connexion between them and the ancient Druids, it remains for the curious to enquire.

✕ Copies of some of the manuscripts and books, taken by Ibrahim Pasha, were transmitted to England, last year, by Col. Campbell, and are probably in the British Museum. The population of the Druses is about 150,000. I trust their condition has been brought before the Church Missionary Society, and that some special appointment may be made immediately to meet the exigency of their case.

THE JEWS.

It will be right to notice the important position which the nation of Israel holds in this brief survey of the religions of the East. Here is a remnant of the seed of Abraham after the flesh, lingering still around the tombs of the prophets whom their fathers slew, and looking towards the Holy Place—persecuted by Mahommedans, and hated by professing Christians—they witness still to the truth of

God's word: "I the Lord change not, therefore ye sons of Jacob are not consumed."

The number of the Jews now in Palestine has been greatly overrated. Owing to various causes, the earthquakes in Saffet and Tiberias—the plague and rebellion in Jerusalem, A.D. 1835—and the general insecurity of every thing in the East, the resident population of the children of Israel has diminished during the last seven years. At the present moment there are not more than 12,000 Jews in the Holy Land. In Jersualem there are about 5,000—or one fourth of the population of the City. Yet they are likely to have a considerable influence upon the inhabitants of Syria generally, for it is calculated, that more than half the population of Palestine, reside in Mount Lebanon. While this fact proves the amazing fertility of that district, it shews also, that the population of the South is exceedingly scattered. It has been computed at 100,000.

Through the extended labours of the Society for Promoting Christianity among the Jews, Church of England principles have been exhibited in the Holy City. The Rev. J. Nicolayson, ordained Deacon by the Archbishop of Canterbury, and priest by the Bishop of London, assisted by three lay Missionaries, converted Jews, and strongly attached to our Church, are now employed among the Jews of Syria. They daily worship God, morning and evening, in the words of our Church service, using the Hebrew liturgy, lately published by the Society; they meet in an upper chamber, but are anticipating the assembling within the walls of the church, now erecting upon Mount

Sion. A Physician also, a converted Jew, sent by the Society, resides in Jerusalem. He administers advice gratuitously to his poor countrymen, and is thus enabled to promote a kindly feeling between the Mission and the Jews. Their labors have not been without fruit, and such has been the effect, produced upon the minds of the Rabbis, that though they have issued excommunications against any who should dare to hold intercourse with the Missionaries, yet they are unable to carry their point, and as far as I was enabled to gather after a month's residence in Jerusalem, but one feeling exists among them, viz:—"These Christians have the truth with them, and we cannot gainsay it: all other Christians are idolaters." Surely we may expect these sentiments will be strengthened, when they will be able to contrast the pure worship of our church, with that of the Greeks and Latins.

It is a remarkable fact, and one I must not omit to mention, that the Greeks, Latins and Armenians are greater enemies to the Jews, than even the Mahomedans. It would be death to a Jew were he to enter the church of the Holy Sepulchre, they would stone him on the spot.

I extract the following passage from a letter lately received from Jerusalem:—

"Two Sundays ago we had the first baptism in the infant Protestant Church at Jerusalem. It was truly an affecting sight to see a whole family of the children of Israel making a public exhibition of their faith in Jesus. They received the outward sign in a truly Christian spirit, and our little congregation could not forbid the tears of Christian love and grati-

tude, to mingle with those of these first-fruits of the modern Hebrew Christian Church in God's chosen City. Many Arabs were present. "Oh! that our church were built, that its doors might stand open, and Christ's ministers be heard by the passers-by. Surely the days are come when the work of God must not go on in a corner. We assemble now from seventeen to twenty souls: a little congregation. We have a wide field indeed before us. The Latins are very busy, building a new church. Why does the Church of England lock up her acknowledged superiority in a little Island like Britain?"

The Jews' Society have a plan for a hospital here, which no doubt would be attended with much good."

CONCLUDING REMARKS.

To sum up this brief account, the following points I think are established by the evidence before us:

First. That although the Oriental Christians have grievously fallen from the simplicity of the Gospel, yet they are still independent Episcopalians, and not prejudiced against the forms and discipline of the Church of England:—

Secondly. That they have from time to time exhibited a friendly spirit towards Englishmen, especially ministers of the Church of England; while on the other hand, they have been less favorably disposed towards ministers of any other denomination:—

Thirdly. That however erroneous their present doctrine and practice may be, yet they still retain

a standard of faith sufficiently pure and orthodox, to convince them of gross departure from their original constitution ; and this might be brought to light by reference to their documents, manuscripts, and libraries, to which access might be obtained :—

Fourthly. They have the Scriptures in their own languages, for which they are mainly indebted to Englishmen ; and which all excepting the Latins are still willing to receive and distribute.

I would therefore venture to suggest to your Lordship, that if two or more ministers of the Church of England, acquainted with the languages of the East, were sent as a deputation, with the authority and countenance of the bishop of London, to open a friendly intercourse with the different Episcopalians in Jerusalem, to introduce and explain the liturgy and articles of the Church of England, to present copies of works by the Greek fathers, such as Chrysostom, &c. School-books, and tracts, (all of which may be easily obtained from the Malta Press,) and above all, to supply them with copies of the Bible, it might, under the blessing of God, lead to further openings for enquiry and discussion, and might issue in a revival of true religion in the East. I propose Jerusalem, as the centre from which this work should emanate for various reasons. Here at the present moment is the fullest protection to all sects and forms of religion, especially to the English through the appointment of a resident consul. Here, too, a clergyman would have the opportunity of publicly exhibiting the pure worship of his Church, in the new Church, which is now in course of erection upon the Mount Sion ; which although having special

reference to the Jews, would be equally accessible for all classes of professing Christians. Here he would have the friendly co-operation and advice of the Missionaries employed by the Jews' Society ; in one word, the full benefit of that new influence, which is slowly, but gradually gaining the ascendancy among all ranks in the holy city. Besides this, he would have free access to the convents ; free communication with the monks and pilgrims, of whom thousands come up annually to worship at Jerusalem, and thus through them, with all quarters of the globe. The communication should be commenced in Jerusalem. But there are other strong and encouraging reasons for making the attempt here, and these are derived from the consideration of the present state of political affairs in the East. Let us take but a moment's survey of the government of Egypt and Palestine. I quote from the Report of Messrs. Kruse and Leider, to the correctness of which I can bear the fullest testimony.

“ Before the present Pasha, (Mahommed Ali,) took the reins of government, the country was a prey to the most arbitrary tyranny ; murder and robbery filled her cities, so that neither strangers, nor the inhabitants durst venture to take an airing even in the vicinity of the Capital, without being armed with swords and pistols. Since then a Police has been established, and Egypt enjoys that great temporal blessing which has been denied her for ages, security of person and property : regular judicial Courts are now opened ; and justice is not only administered to the Mahommedans, but also to the Christians, to the Jews, and even to the poor slaves. Mighty

changes have been produced, and still more may be anticipated by the introduction of European sciences. It is perfectly astonishing to us how much has been done in so few years, by the energetic mind of one man ; especially when we consider that the Pasha had to build houses, and then to procure European teachers and directors for his different establishments. During the last year, more than ten thousand individuals received instruction, not only in military and naval tactics, but likewise in every branch of European science, in the preparatory and higher schools, including the Colleges. Of these schools, one is for medicine ; one for midwifery ; one for veterinary surgery ; one for languages ; one for music ; one for agriculture ; and one is the Polytechnic College. This great work of education will appear in its true light, when we consider, that with a sound knowledge of our European sciences, a new scientific literature must be formed, not only for Egypt, but also for other Eastern nations. True, but few useful books on the most necessary scientific branches have been already translated and printed ; but the expense and difficulties have been great in procuring competent translators. Whatever were the operating causes on the mind of the Pasha, in the introduction of our arts and sciences, it is evident that his School establishments are the best means for overcoming these impediments ; they are nurseries in which his translators, his practical and scientific men, are to receive that instruction which shall qualify them to be useful ornaments in their day and generation.

On our arrival in Egypt, and during the first year

of our sojourn there, the rigid laws of Mahommedanism were strictly adhered to ; a decided line of demarcation separated the believers in Islamism from the native Christians and Jews, both in a civil and religious sense. The Jews were not only subject to the grossest insults, but likewise endured every kind of detestable treatment. Even renegadoes were still frequent ; generally consisting of such characters as were amenable to the laws ; men lost to every feeling of morality, and ready to accept, at the expence of their eternal interests, the allurements offered them by the government, and the religious rulers of Mahommedanism. Turning to Christianity was still punishable with death. How silent, yet how mighty, has been the alteration in this respect, and that within the last few years ! a change which only the long residents in Egypt are able to feel and to appreciate. The religious government is now taken out of the hands of the Mufti and the Mahommedan doctors, except in a few nominal matters, the Pasha being the head, and effectively possessing the power over all the religious privileges of the people. We feel ourselves therefore enabled to conclude that the mighty bar which has fastened the portals of Islamism against Christianity, for more than a thousand years, is evidently giving way and opening a wide and effectual door for the divine influences of the Gospel."

Whatever may be the motives by which Mahommed Ali has been actuated, whatever be the immediate political effect upon his oppressed subjects at the present crisis, still here is the door opened—and that with especial encouragement to the English—for the in-

troducton of all the blessings which Christian wisdom may suggest, or Christian love supply ; for although it may have been the fashion in the East, to depreciate British diplomacy, and the interest of many French, Italian and Russian adventurers, to compete with the English, yet certain it is, from undeniable evidence, that from the Pasha at Grand Cairo, to the poorest Jew in the shambles at the foot of the Mount Sion, the name of England, and the character of Englishmen is respected and esteemed ; and whether we appeal to the testimony given in favor of the British system of education, by the Pasha,* or to the admission of an English woman to the Harem, with a view to instruct the ladies of the court, or to the employment of English Engineers to construct railroads at Toura, to work the mines in Lebanon, to erect smelting furnaces, and superintend the Cotton and Sugar manufactories, or to the manufacturers of Iron-work, or to the Scotch gardeners, at Rhoda Island, or to the English furniture of the Palace at Alexandria, or to the warehouses built of bricks, imported from England at Rosetta, or to the effect produced by the passage from Alexandria to Suez of the Indian travellers, with their agencies, hotels and conveyances, conducted by Englishmen ; or to the number of Protestant residents at Cairo and Alexandria, probably not less than 300 who are making every exertion to obtain a resident minister and erect a new church at the latter place ; these and many other particulars which might be noticed, prove that the name of Great Britain has not lost its

* Church Missionary Society's Annual Report.

popularity, from the days of Sidney Smith, to the present hour. This fact, if viewed in the proper light, far from fostering national pride, should rather lead us seriously and prayerfully to consider the overwhelming responsibility which results from it. While we have been thus stretching out the hands of political and commercial interest, have we as a nation of professing Christians extended, *pari passu*, the influence of the Gospel. Have we as a Protestant Church followed our children into these regions and established the witness for our religious principles.* Is it not rather a shame and a disgrace to us that—while self-interest, curiosity, or ambition has induced agents, secretaries, engineers, merchants and travellers, to risk their persons and fortunes in these countries, yet at the moment at which I write,—there is not one resident Englishman in holy orders, in Abyssinia, in Egypt, and in Palestine. And while we have to honour the faith and love of Swiss and German brethren, in Egypt and Abyssinia, and of the Americans at Beyroot; yet, from Aden to Lebanon, there is not one native representative of the Anglican Church. O what a humbling reflection is here, that when our country wars with the national foe, she sends out her best generals and the

* We do honour to the interests of Commerce by appointing persons to superintend and promote it in different parts of the world. If the extension of Religion had been a subject of general and national interest, a similar honour would have been done to Christianity. Our Church would have had her representatives in all parts of the world to watch over her interests, to translate the Scriptures into new languages, to suggest plans for her enlargement, and to call forth labourers into the vineyard.

Buchanan's Col. Estab. p. 33.

choicest of her sons; but when the spiritual warfare is concerned, the order is reversed, the shepherds stay with the ninety-nine, and leave the lost sheep in the wilderness. This is a strong assertion, but not stronger than the exigency of the case demands. When has the English Church acted, as a Missionary Church, in proportion to her unparalleled privileges, and her immense responsibility? * A great blessing would result from the appointment of a bishop for the Mediterranean, at Malta, who would act as an overseer and head to the many labourers around its shores in Italy, Sicily, Greece, Turkey, Syria and Egypt. How gladly would such a boon be received by the American Episcopalians who have already I believe made an appeal to the bishop of London, upon the subject. What a token for good would this be, if England should take the first step in planting a model church as a witness of primi-

* 16th Report Church Missionary Society, p. 176. "And I feel strongly here, that we want and must have English Clergymen. Much as we are indebted to our German brethren—their labours are our disgrace, their Christian courage and self-denial our reproach. And in an English colony they cannot from their almost necessary ignorance of our language and habits, be so acceptable as Englishmen. Oh, that some self-denying and devoted English Clergymen who love the Lord Jesus Christ better than their own lives, would at once give up all for Him: If such would only engage to go, for a limited period they might render most essential service to their Saviour—THERE IS NO ROOM FOR DELAY. *Special Report of Rev. E. Bickersteth, from Sierra Leone Mission in 1816.*

This testimony of my dear friend, applies with even greater force to the present state of Missions in the East.

For pointed remarks upon the Extension of the National Church, See Buchanan's Col. Estab. p. 31, &c.

tive truth, government, and discipline, in the very regions from whence the light of the Gospel first beamed, and where the perfect day will soon appear. And if we may carry our thoughts onward, and compare by the standard of prophecy the signs of the times, and the prospect of coming events, we may lay to heart the Apostolic warning : "The time is short." Mahommedanism and Popery took their rise about the same period; and they are surely falling together, according to the Scriptures. The Jewish nation will be restored, and many circumstances seem to denote the predicted shaking of "the dry bones" in the Valley of Vision, to have already begun. The distress of nations with perplexity, the flickering gleams of antichrist proclaim the times of the Gentiles to be in course of speedy fulfilment; all these are signs of a new era : and "when the Son of man cometh, shall he find faith on the earth?"

May the Lord grant unto us such a measure of grace, that we may not shut our ears to the earnest cry of the Missionaries in the East, "Come over and help us."

With entire deference therefore to your Lordship's judgement, and kind reception of these details, I humbly submit them to the consideration of the Bishop of London, in the hope that the imperfect state in which they are presented may not detract from the real importance of the subject.—If our Episcopal Societies, The Society for Promoting Christian Knowledge, The Society for Propagating the Gospel in Foreign Parts, and The Church Missionary Society, could either separately or unitedly, and consistently

with their principles, provide men qualified for the work, a deputation of two or three clergymen might be sent out with suitable instructions and under the immediate sanction and direction of the Bishop of London. This authority would open for them a free access to the Patriarchs, Archbishops and Bishops of the Oriental Churches, and facilitate brotherly and friendly communications, pregnant with blessings both to our own and foreign churches, and to the cause of Christ through the world.

It would be unjust if I were to close this address without bearing my humble testimony to the valuable service already rendered by The Church Missionary Society, to the cause of the Gospel in the East. Through her agency, properly supported, much might be done, and it is to be hoped that the Lord may yet "raise up labourers to go forth into His harvest," and we may be assured, that if an effort were made, such is the increasing interest which Churchmen in England take in the present state of the Churches of Christ in the East, that nothing would be more likely to enlarge the hopes and cause the liberal love of Christians to abound towards the grand object which the Society has in view. I beg to apologize for thus venturing to express my opinions, to those who are my superiors, and who have better opportunities of judging of the proper bearing of the question—mine is but personal observation, aided by the kind advice of those who have visited the same country, among whom I cannot but enumerate the Rev. H. Tattam, Rev. C. F. Schlienzy, and the Rev. J. Nicolayson, who after 12 years residence in the East, is fully per-

suaded of the principle which I have endeavoured to lay down. Nor, my Lord, am I ignorant of the real difficulties which must be expected from the worldly-mindedness and party-spirit which prevail among the Priesthood,—the climate,—the politics of the East—and that just in proportion as any begin to discern the light of truth, and confess it, we may certainly calculate upon their meeting with trials and persecutions from those who love darkness rather than light—So it was in the Reformation of the Western Churches, and so it will be in the East—but the God of all grace is mighty to overcome evil with good. Had the Reformers been deterred by these difficulties, Protestant Europe would still have been in the darkness and bondage of Popery. Results are with the Lord—the work is ours. And He “who giveth seed to the sower and bread to the eater,” can revive His work in the midst of the years, and cause the wilderness to rejoice, and blossom as the rose. The Holy Ghost—as the Spirit of Truth and as the Spirit of Peace, can as at the first—brood upon the dark face of the waters: The command may again be issued, with the same result, “Let there be light, and there was light, and God saw the light that it was good, *and God divided the light from the darkness.*”

I remain,

With great respect,

Your Lordship's obedient servant.

W. R. FREMANTLE.

APPENDIX, [A.]

[Extracts from Heber's Life. Vol. II. p. 443, &c.]

1. *Letter to the Archbishop of Canterbury.*

Feb. 15, 1826.

“I believe, I mentioned to your Grace in my last letter, the sort of amicable intercourse, which I had maintained with different sects of Oriental Christians, and particularly with some bishops of the Armenian Church; Mar Abraham a Suffragan, dependant on the Patriarch of Jerusalem, was much with me—he, like the Syrian Metropolitan, attended service in the Cathedral—his sect is Monophesite, and the Liturgy of his church, grievously crowded with superstitious observancies, approaching to those of the Roman Ritual. They disclaim however, earnestly the pope, and some of the distinguishing tenets of Popery; and both my friend Mar Abraham, and some others of his nation, express a great admiration of our Liturgy, and a desire (which I think claims all the encouragement in our power,) to draw near us, and learn from us. One of their nation, named George Avdal has offered his services to Bishop's College, to translate our Liturgy into Armenian to which may be prefixed, if God gives me health and leisure to finish it, a short account of the English Church, which I am led to believe, may do us great service among the Eastern Christians; and may be advantageously circulated, not only in Armenian, but the other languages of Asia. And if Mr. Avdal does his work well, I think of employing him still further, in rendering into that language some of the Homilies of St. Chrysostom, and of such other fathers as the Eastern Church hold in most honour, but of whom, except by

name, they know nothing : by such means, duly persevered in, and practised with meekness, and without the appearance of dictation or superiority ; it may be hoped under the Divine blessing, that some of the grosser ignorance may be removed, and some of the more crying abuses reformed, which have for many centuries, overspread the most ancient and illustrious sects of Christianity. Bishop Abraham complained with much feeling, that almost all the books of devotion or instruction, which the Armenian nation possess, are printed at Venice, and in many instances, interpolated there."

2. [Extract from the Circular of Mar Ignatius Georgious, Patriarch of Antioch, to the British Authorities in India, recommending to their protection, his envoy, Mar Athanasius,—1823.]

After the Salutation and Seal, &c.

"The cause of writing these lines of friendship and blessing is &c. Praise be to God, the zeal or assistance in matters of religion, of your exalted nation the British, is famous in all parts, more especially with respect to our tribe of Syrians, and this has been the case from times of old, but particularly of late, our mutual friendship has been increased. We beseech God, that this may last between us, until the last day."

3. [Letter from Bishop Heber, to Mar Athanasius Metropolitan of the Syrian Church.]

After the Salutation, &c.

"Especially I have been desirous to hear from thee, of the good estate of our brethren, the faithful in Malabar, the Bishops, Presbyters and Deacons ; and also of my own children in Christ, the English Presbyters, who sojourn among you at Cottayam. May God reward you, according to your kindness toward them, and may the brotherly affection between you and them, be daily increased and strengthened ; and I desire, with God's pleasure to pass on thence to salute thee *my brother*. Moreover, I entreat thee, *brother*, to beware of the emissaries of the Bishop of Rome, whose hands have been dipped in the blood of the saints, from whose tyranny our

church in England hath been long freed by the blessing of God, and we hope to continue in that freedom for ever. Our brother, Mar Abraham, a Bishop of the Armenian nation, who is sent from his patriarch at Jerusalem, (may God rescue his holy city from the hands of the Ishmaelites,) salutes thee. He also brings a letter which was sent by his hands to thee, from the Syrian Patriarch at Jerusalem, and all the Church of Christ that is here salute thee.

4. [Extract from the letter referred to above, written by the Armenian Bishop from Jerusalem ; forwarded by the Bishop of Calcutta to Mar Athanasius, Metropolitan of the Syrian or Nestorian Church]

Letter from Father Abraham of Jerusalem (an Envoy sent with visitatorial powers, by the Armenian Patriarch of Ararat, to the Eastern Churches of that nation in India) to Mar Athanasius, sent with Bishop Heber's Syriac Letter, by the hands of Mr. Doran.

Calcutta, Jan. 6, 1826.

“ Abraham, a servant of Jesus Christ, from the holy See of Jerusalem (appointed Bishop and Nuncio on a spiritual visitation to the churches of the Armenian nation, in the East Indies) unto our beloved brother in the Lord, the right Rev. Mar Athanasius, Metropolitan of the Assyrian Nation on the coast of Malabar, and to all the communicators in the true religion of Jesus Christ, and to all the beloved brethren attached to the Church, sendeth greeting ;—

Grace be unto you and peace, from God our Father, Most High, and from our blessed Redeemer, the Lord Jesus Christ, and the Inspirer Holy Ghost !

I had the gratification to understand from our most beloved brother in the Lord, the Right Rev. Reginald, the Lord Bishop of the Diocese of India (over the Christians of the Established Church of England) the good ministry, and adherence to the charge committed unto you by your superior, in being overseer to the flock of God, for whose redemption's

sake Jesus died. This hath afforded me the greatest pleasure, and I always render my thanks to God for His grace, which is given to good Christian ministry by Jesus Christ. Permit me to remind you, ye brethren in the Lord, that according to Scripture, the last days, I see are come, when many false prophets and false christ's were to have risen, who dissemble in sheep's clothing, but in reality are wolves ; such as some of the followers of the Roman Catholic Church are, who try to find access unto the flocks (embodied in the Church of Christ by the unity of faith and brotherly love, through the triumph of the Gospel, and are bent upon scattering and driving them deep into the pit of satanical transgressions by superstition and idolatry ; and for the sake of personal ostentation among men, they endeavour to bereave and deprive the true believers from the glory of God ; wherefore be ye upon your guard and watch, as the skilful shepherd which thou art represented, according to the beaten track of the heavenly good Shepherd ! feed and watch with vigilance over the flock of Christ, even at the cost of blood. The more especially I say for the unity of faith and doctrine handed down from your ancestors, in union with the orthodox Church of Armenia, of which you are members, and the Head of us all is Christ, blessed for evermore.

It is rejoicing to observe, that we are in expectation, according to the Word of the Lord, to witness the end of the heathens, which seems to be near at hand, through the Propagation of the Gospel. It is gratifying to me to observe that the most part of India is blossomed with the light and cultivation of the diffusion of Scripture, through the indefatigable labors of our beloved brother in God, the most pious and true preacher of the Word of God, our amiable friend the Lord Bishop of Calcutta. Moreover, his impartial intercourse with our Church, and his friendly reception of us in the English Church, has gladdened us beyond the power of the auxiliary, pen and ink, to convey fully my humble sentiments on this subject. It is truly rejoicing to see Christianity thus strengthened without any distinction of sects and

nations ; brotherly love working together ; one Christian with another : wherefore it behoves me to hail, that the day of salvation and the acceptable time, is now visible in our age. I avail myself, in so seasonable a time, to remind you, our beloved brother in the Lord, of the ministry thou hast received from God, through the grace of the precious cross—Minister thou the Word of Life unto the believers, a well as the unbelievers and heathens, at the station where your ministry extends, that thou mayest be enabled to rescue the lost from the jaws of Antichrist. It is the bitterness of times that needs the sweetness of the Holy Scriptures to be diffused, that the fruits may prove acceptable to the Almighty.

Be it known to our worthy brother in the Lord, that during the usual course of my communication with the holy See of Jerusalem, I had the honor of receiving a letter of blessing and loving-kindness, from the Right Rev. Father in God, the Archbishop of the Assyrian Church, at the Holy Land, to your address, which it would have afforded me the greatest source of pleasure to hand over to you personally, to partake myself of the pleasure of your brotherly kindness, and to witness your good Ministry of the Church and the congregation committed to your charge, of which I have heard so happy an account, from our friend and brother, the Lord Bishop of Calcutta ; but unfortunately, the ship in which I was, did not touch on the Coast. However a favourable opportunity occurred since our brother the Lord Bishop of Calcutta, mentioned to me that he was on the point of sending you an epistle in the Syriac language. I availed myself of that opportunity to deliver to him the letter to your address to be enclosed in it, and am much obliged for the brotherly love that he has done so, and trust to God it will reach you in safety. Our Brother the Lord Bishop of Calcutta joins me in greeting you and the brethren of the Gospel of Christ ; with the Armenian and the English Churches of Calcutta, salute your Church. All the brethren of both our Churches greet you, and greet ye

one another with a holy kiss. May health and long life attend your holy Ministry, and the grace and peace of our Lord Jesus Christ, and the love of God, and the Communion of the Holy Ghost be with you all.

The Salutation and prayer of me, Abraham, with mine own hand.

APPENDIX, [B.]

[Extract of a letter from the Rev. F. Schlienz, read to the Board of the Society for Promoting Christian Knowledge.]

Dated, Malta, Oct. 18, 1838.

"I was quite struck with the manifestation of friendly feeling, expressed by many members of the Coptic Clergy and by their Patriarch, after they had seen, and in part read, the Common Prayer Book in Arabic, as printed in Bishop's College, Calcutta; a Copy of which Dr. Niell presented to the Patriarch, and which I have also shewn to Bishops, Presbyters, and lay members of that Church. The Priests, almost invariably, turned first to the respective Creeds; the Apostolic, the Nicene, and the Athanasian creeds, as three golden links, presented a pleasing attraction to their eye, and the catholicity of feeling, thus evinced by our Church, gave them general satisfaction. They were also much pleased with our Communion Service, declaring that it removed from their minds, those prejudices which had existed, under the idea that we did not commemorate the Lord's Supper, or only once a year, and then in a manner unbecoming Christians.

From the information which I have obtained in regard to the printing of the Common Prayer Book, I am inclined to believe, that if it be published, with all its contents (as we have prepared it) in intelligible, correct and graceful lan-

guage, it is likely to meet with acceptance among many members of the Eastern Churches, and prove to them in many ways, and even in a public sense, highly useful. The more they will examine its contents with care, the more they will find to approve and admire. If the Greeks and the Copts, are at all acquainted with their own formularies, they cannot but discover a striking similarity in many points between theirs and ours. What an improvement, what a blessing would it be, should the Coptic Church be induced in future to adopt our formulary of rites and prayers. At present they have only disfigured MSS. in Arabic and Coptic, from which they perform Divine Service, and these in many of their Churches, contain only parts of their services.

May our Heavenly Father—to whose kind care and gracious providence we would commend our sister churches in the East—illuminate the minds of many with the plenitude of Divine truth, so as to render their path of duty in this important concern both straight and pleasant.” . . .
 The Mahommedans are eager to read, and to examine any thing which affects the national character and the destiny of European Nations, especially the English.
 The Greek, the Copt, the Armenian and the Nestorian, care little for the mandates of the Roman Pontiff, and unite in their aversion to receive any thing from him that might lay them under an obligation, or draw them into the net of his numerous emissaries.” . . .
 “Lately the Greeks in Syria, have urgently requested us to aid them in the establishing of schools, and a Syrian gentleman, an interesting friend of the Greek Patriarch at Antioch, and who has the moral and religious welfare of his countrymen much at heart, told me but a short time ago, that it would be in vain to seek for a person among his countrymen, possessing the abilities of my translator.” “We may possibly derive some help for our work, from the portions of the

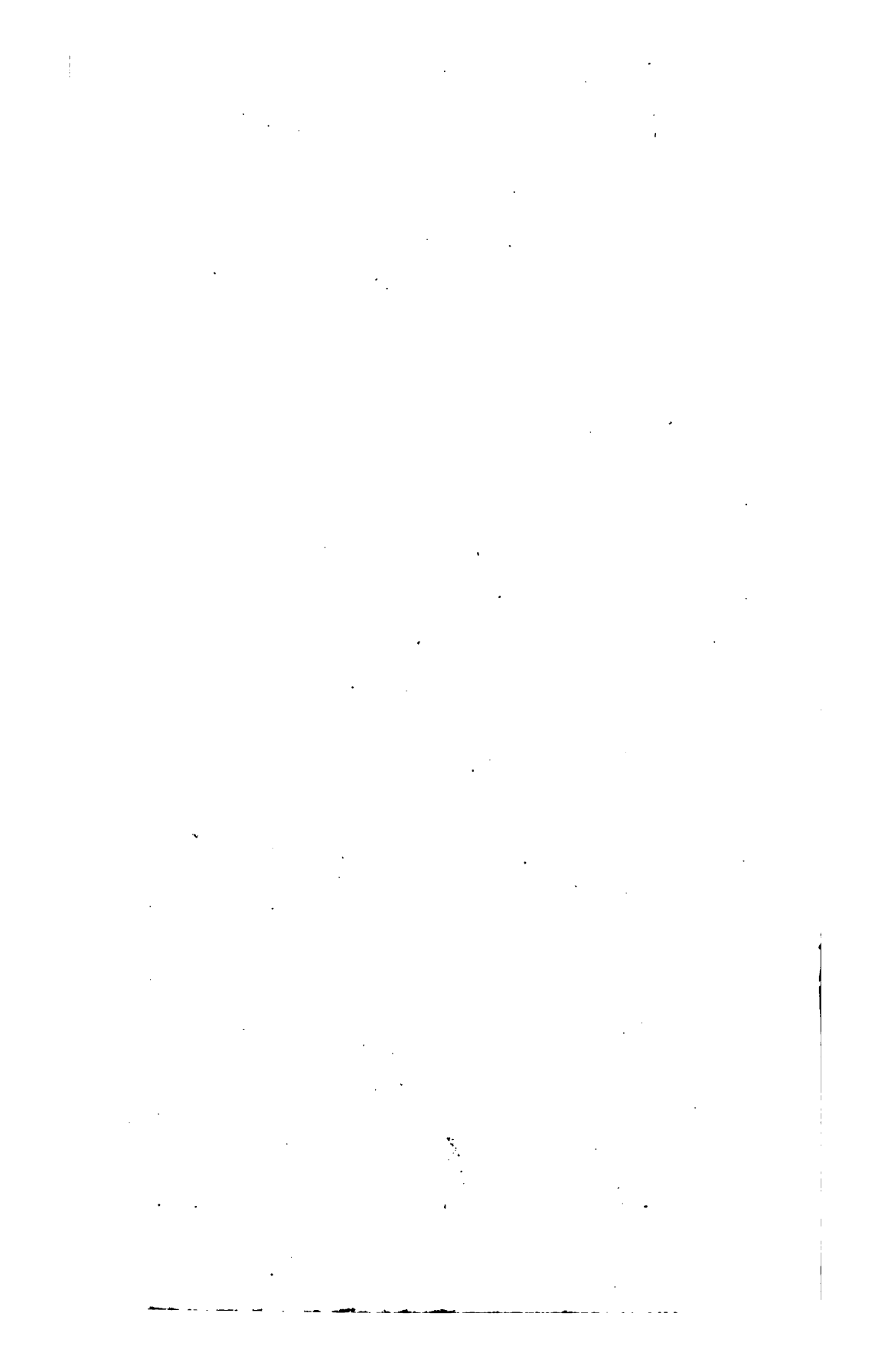
sacred Scriptures and other biblical and theological works, found amongst these respective churches, both in MSS. and in print. Of the Psalms there are various versions, of more or less merit. The lessons appointed to be read in the churches of the Greek Roman Catholics, contain the greater part of the New Testament. The Copts possess the whole of the old Testament in Arabic MSS. except the 2nd. Book of Kings. But besides the difficulty of access to it, it can be of little or no use to us. It is a wretched imitation of the Coptic, which has been translated from the LXX. with but very little accuracy. They have also made a translation of the Coptic New Testament into Arabic, which they use in MSS. in their churches. This work is better translated than the Old Testament and may be of some use to us.

They have also books of Homilies—comments on the Scriptures, and on their Creeds, Catechisms, and theological Dogmas, Liturgies, Evidences of Christianity, parts of the Church History, and Legends of Saints, in Arabic.

I have succeeded in obtaining forty-five volumes in print and in MSS. which contains parts of the Bible, &c.—

These I have brought to Malta.”

T. C. JOHNS, PRINTER,
Red Lion Court, Fleet Street, London.



aylesbury news 18. 1840
 THE EASTERN CHURCHES.

To the Editor of the Aylesbury News.

SIR,—I have read with some attention the letters of "Catholicus" in reply to Mr. Fremantle's speech on the subject of the Eastern churches, and also his reply to Mr. F.'s letter. Although your readers may think the language of "Catholicus" discovers so little of either the Christian or the gentleman as to merit no further notice from Mr. Fremantle, yet, as I was present at the very respectable and numerous meeting at Aylesbury, and took a prominent part in the proceedings of the evening, it may be presumed that I ought to meet the charges in which I am in some measure implicated, which I therefore now do; but I shall be as concise as possible, that I may not take up more of your journal than the nature of the case will absolutely require.

Your correspondent commences his second letter with a quotation from Mr. Fremantle's speech, which I find it necessary to notice in the first place, and then proceed to the others; but as he has not found it convenient to give the whole sentence correctly, I will do it for him. "Time was when the whole church of Christ was of one mind, and when all who were denominated Christians belonged in the strict sense of the word to the universal or Catholic church. By degrees errors and heresies sprung up, and, as they rose, councils were assembled for the purpose of deciding as to the standard of truth. In those the word of God was the basis of decision." "Catholicus" adds, "Thank you for this admission—you therefore acknowledge and justify the truth of the doctrine always maintained by the Catholic church, but denied by Protestants, namely, that the rule of faith established by Jesus Christ was not the word of God, as interpreted by each individual, but the word of God as expounded and promulgated by the teaching ministry in his church." I leave "Catholicus" to reconcile his statement with the following quotations, containing the doctrine of the church of Rome on the subject, from its parochial catechism, and the council of Trent. The catechism for the use of the parish priest states that "The reason of every doctrine which has been delivered to the faithful is contained in the word of God, which is divided into scripture and traditions" 1. The article of faith decreed by the council of Trent, April 8, 1546, states "that unwritten traditions are to be received with equal reverence as the holy scriptures" 2.

I shall now, Sir, proceed to show that this doctrine of the Roman church is at variance with the opinions of the church, and of other early writers, and also with the confessions of Roman Catholic writers themselves, who all agree with us that *holy scriptures alone* are the rule of faith and practice.

Irenæus, who wrote about the year 169, states in his work against heresies, "We have not acquired the knowledge of the method of salvation by other men than those through whom the gospel came down to us, which they indeed then preached, but afterwards delivered to us—the scriptures, which were to be in time to come the foundation and pillar of our faith" 3. Tertullian, who wrote about 192, speaking of the scripture, adds, "In the first place, we believe that there is not any thing we ought to believe which is not contained therein. To know nothing which is not contained therein is to know every thing" 4. Cyprian, bishop of Carthage and a martyr, who wrote about the year 248, thus speaks of scripture and tradition—"Whence is that tradition? Does it come down to us with the authority of our Lord, or with the commands of the apostles and their epistles? For God testifies that those things are to be done which are written, and he directs Joshua, the son of Nun, saying, this book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein" 5.

Constantine the Great, the first Christian emperor, thus addressed the bishops at *the first general council*, at Nice in 325, "The books of the evangelists and of the apostles, and the oracles of the ancient prophets, clearly instruct us in that which we ought to think of divine things; therefore, laying aside all enmity and discord, let us receive the determination of difficulties from the divinely inspired words" 6. Athanasius, bishop of Alexandria, who wrote about 326, speaks thus—"The holy and divinely inspired scriptures are in themselves sufficient for instruction in truth" 7. Cyrill, bishop of Jerusalem about 350, thus speaks of scripture—"It behoves us concerning the divine and sacred mysteries of faith, that not even the smallest matter should be delivered without the divine scriptures; nor that we should be led away merely by probable arguments and the fashions of words; neither do you merely believe those things which I tell you, unless you have received full proof of those things which are said from the holy scriptures. For here-in consists the assurance of our faith, that it ariseth not from the subtilty of words, but from the full proof of the holy scriptures" 8. Basil, the great bishop of Cæsarea, thus speaks of Christian faith, about the year 370—"If the Lord is faithful in all his words, all his commandments are also faithful, confirmed from everlasting, founded in truth and equity; without doubt then this is the most manifest proof of unbelief, and most certain sign of pride, if any should wish to reject any of those things which are written, or to add any of those things which are *not written*" 9. To these testimonies I might add those of Jerome, Augustine, Chrysostome, and others of the fathers, who all speak the same language; but I will only give a quotation or two more. Gregory, the great bishop of Rome, thus writes of the bible about the year 590—"In this volume of the scriptures are contained all those things which bestow knowledge and edification" 10. Rabanus Maurus, archbishop of Mentz, says about 847 "The divine scripture is spread far and wide, that it might make known salvation to the nations, in the reading of which they will desire nothing else" 11. Bishop Carleton, in his life of Barnard Gilpin, tells us, edit. 4 Laud, 1636—"Gilpin had observed out of the ancient writers, as well as out of the later ones, Lombard, Scotus, Aquinas, and the rest, that *the rule of faith was to be drawn only from the holy scriptures*; and *the church of Rome kept the rule of faith entire, until that rule was changed and altered by the council of Trent.*" It will be unnecessary to give more extracts from *Roman Catholic* writers (which, however, I am prepared to furnish, for I think your readers will agree with me, from the evidence of the sacred writings themselves, supported by the fathers and other writers of antiquity down to the time of the council of Trent, that the holy scriptures were the rule of faith and practice, "To the law," then "and to the testimony" (*Catholicus* says), I know not whether to attribute to ignorance or fraud your very gross anachorism respecting the date of the seventh general council which you have placed in 692 instead of 787. Every person at all acquainted with church history knows that the seventh general council, which was the second of Nice, was held at the latter place in 787, under the Empress Irene and her son Constantine." Mr. Fremantle probably knew well that the second Nicene council has no claim to be considered a general council, for the following reasons. "The council was esteemed of so little authority, that the church of Lombardy, Germany, Gaul, and Britain did not hesitate to reject its decrees, nor did any interruption of communion thereupon ensue between the churches which rejected these decrees and the church of Rome which received them. Nor did Pope Adrian, who befriended the council, venture, in his controversy with Charlemagne respecting it, to urge its authority as a bar to gainsaying. It was not counted by Pope Nicholas, nearly one hundred years afterwards, among the general councils, nor was it inserted at first in the *Liber Diurnus*; and so late as the

sixteenth century, so little did the members of the church of Rome consider themselves bound to respect it, that Jacobus Merlin, who published a collection of the general councils at Paris, 1523, at Cologne 1530, and again at Paris 1535, excludes it from his list."—*Perceval on the Roman Schism. Pref.* It is probable I shall have a word or two more to say on councils before I have done with your correspondent.

"Catholicus" further observes—"You talk of the diffusion of Christianity in the seventh century. Why had you not the honesty, and candour, and manliness, and *gratitude* to inform your audience who it was to whom England owes her conversion to Christianity? Were you afraid to point to St. Gregory the Great, bishop of Rome, and to the holy men, St. Augustine and his companions, whom we sent to rescue your Pagan forefathers from the darkness of error?"

Why did not Mr. Fremantle do all this? For this plain reason, because it was not true. The ancient British historian, Gildas, who flourished in the sixth century, informs us that the gospel was first preached in Britain *before* the defeat of Baodicea and the British forces in the year 61, between that event and some others not long preceding it. His words are—"In the mean time Christ, the true sun, afforded his rays, that is, the knowledge of his precepts to this island." If we refer to the fathers of the Christian church, we shall find them speaking of the early introduction of Christianity into Britain. Clemens Romanus, who is mentioned by St. Paul, Philip iv., 3, says that St. Paul, in preaching the gospel, *advanced to the "utmost bounds of the west"*¹², which some contend is Britain. Theodoret also observes, "When Paul, dismissed by Festus, was sent by him to make appeal at Rome, and upon a hearing, being acquitted, he travelled into Spain, and thence, making excursions into other nations, he brought to them the light of the gospel;" and he elsewhere says, "To the islands surrounded by the sea"¹³. Venantius Fortunatus also in the sixth century writes of St. Paul—"That he passed over the ocean, even to the British land"¹⁴. Tertullian, in the second century, relates that "the extremities of Spain, the various people of Gaul, *the parts of Britain inaccessible to the Romans*, had received the religion of Christ"¹⁵. Origen, also in the second century, observes—"The divine goodness of our Lord and Saviour is equally diffused amongst *the Britons*, the Africans, and the other nations of the world"¹⁶. Eusebius, in the 4th cent., tells us that "some of the apostles crossed the ocean for the purpose of spreading the gospel in Britain"¹⁷. Chrysostome, about the year 398, says, "*the British Islands*, which are beyond this sea, and lie in the ocean, have perceived the word, for there churches are founded and altars erected"¹⁸. Arnobius, 460—"His word is concealed neither from the Indians in the east nor from the *Britons* in the west"¹⁹. Theodoret, ~~tu~~ 420—"Our fishermen and publicans, and our tent-maker have diffused the gospel throughout all nations. Not only the Romans and those who lived under their government, but the Scythians, the Indians, the Ethiopians, the Persians, the Hyrcanians, the *Britons*, the Germans—in one word, all sorts of men and all nations have received the laws of the crucified Jesus Christ"²⁰.

These extracts from the fathers of the church might be multiplied to prove the existence of a Christian church in Britain in the earliest ages, but it will be considered unnecessary. At the council of Arles, convened by the Emperor Constantine in the year 314, there were three British bishops present, Eborius of York, Restitutus of London, and Adelfius of Caerleon 21.

I might establish by abundant documents the existence of Christianity in England from this period until the coming of Augustine, but I forbear. Bede, the Roman Catholic historian, informs us that when Augustine and his followers came to Ethelbert, the king of Kent, that "Ethelbert was not unacquainted with the Christian religion, for that his Queen was a Chris-

tian, and Luidherd, a bishop, had preached to her and her court in the church of St. Martyn, at Canterbury, the capital of his kingdom, for a long time before Augustine's arrival" 22. We are further informed that Augustine, after establishing the Romish religion at Canterbury, went to Arles, in France, where, according to the decree of Gregory, he was ordained Archbishop of the Anglo-Saxons. Upon his return to this country, he sent Laurentius, a Presbyter, and Peter, a Monk, to Rome on ecclesiastical matters. One was "how he ought to deal with the bishops of Gaul and Britain:" to which Gregory replies, "We give thee no power over the bishops of Gaul, but *all the bishops of the Britons* we commit to thy paternal care, that the unlearned may be taught, the weak strengthened by persuasion, and the perverse corrected by authority" 23. We have the important fact from Bede, the Roman Catholic historian and a member of the Anglo-Saxon church, that at the time of Augustine's arrival here there were *British bishops* wholly independent of the Bishop of Rome, and that Gregory and Augustine united to deprive them of their independency.

Where the charge of a want of candour and manliness will fix itself I leave your readers to judge, even if they be "Buckinghamshire men."

I am, Sir,

Your obedient servant,

HENRY TATTAM.

1. Catch. ad Parochos Lugd. 1676, Præf. s. xix., p. 7. 2. Father Paul Conc. Irid., p. 152. 3. C. iii., c. 1. et Tim. iii., 15. 4. De Præscript. c. 8. 5. 74 Epist. ad Pomp. et Josh. i., 8. 6. Theodor Hist. Eccl. l. i. c. vii. 7. Lib. cont. gentes. 8. Catech. ad compet. 4. 9. Sermo de fide et Ps. xix., 36. 10. Cant. iv. 4., Ephes. vi. 11. 11. De Inst. Cler. l. 3, c. 3. 12. 1 Cor. e. v. 13. 13. 2 Tim. iv. 16, 17. et Ps. cvl. 14. Usher's Antiq. e. l. 15. Cant. Jud. c. vi. 16. Hom. l. c. Luk. 17. 18, 19, 23. See Archb. Ush. p. 1, 386, 411, 417. 21. Ush. e. viii. 22. Bede B. l. c. xiv. 23. Bede B. l. c. xxv.

